

# WORLD CALL



## Home Missions Number

September 1931

15 Cents



# High Points of the Year In Home Missions

2364 baptisms reported through all Home Mission activities.

808 students enrolled in our 5 home mission schools.

90 graduated from these same 5 schools.

Three Negro ministerial students availed themselves of the Scholarship established to help Negro young people who are trained for Christian service. Two of these are in school at Butler University and one at Southern Christian Institute.

Livingston Academy became a member of the Southern Association of Colleges which means that our graduates may enter standard colleges of the South without examination.

120 home mission churches helped through the department.

111 evangelistic conferences conducted or directed by the department.

Erection and dedication of the two chapels in the Mexican field at San Benito and McAllen.

Erection and dedication of the Japanese Church in Los Angeles.

Erection and dedication of the Hazel Green Academy building, replacing the building that burned.

New church organized in Coke Regions at Grindstone with a membership of over a hundred.

Yakima Indian Mission put on a more effective basis.

Development of Japanese leadership among the young people in Colorado and California.

Definite program of enlarging our Mexican work to meet demands of a growing Mexican immigration.



# WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIII

SEPTEMBER, 1931

Number 9

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## Who's Who in this Issue

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# The First Page

THE term "home missions" like many another general appellation can become flavorless from overuse or misuse to those of us who have a tendency to apply it only in the abstract. After all, "home missions" means actual conditions in your back yard and in mine, in your neighborhood and in my community. Geographically and socially, there are many parts of America that can be as remote to some of us as the interior of Africa, sometimes more so. Yet in our consideration of "home" problems, they may have far less appeal because their proximity has robbed them of their glamour. It often takes a reminder such as is found in the following poem by Strickland Gillilan to swing us back into the right perspective of "home missions":

## I Live Here

A garden, a perfect mosaic, deep green  
'gainst the blackest of loam,  
Spread out near a little log cabin—obscure  
but immaculate home!  
I paused to admire—who could help it?—  
the weedless expanse near the door,  
Where, pleased with my pleased inspection,  
stood a mammy of years that are  
yore.

"A beautiful garden," I ventured. She  
cupped a brown hand to her ear.  
"Fine garden!" I shouted. "Oh, sholy!  
It ought to be fine—I live here!"  
I went on my way with a sermon as great  
as I ever had heard.  
The highest-paid preacher existent could  
never have added a word.

Were every human who cumbers the tiniest  
spot of the earth  
To see that the place he inhabits—the  
work brain or fingers give birth—  
Stood perfect as e'er he could make it—  
Dear God, what a different sphere!  
Let's borrow our motto from "mammy":  
"It ought to be fine—I live here."

—STRICKLAND GILLILAN  
in the *Ladies' Home Journal*.

OUR cover is a North American home missions map prepared by the Home Missions Council.

Graphically it illustrates historic moments and present-day opportunities that furnish the background for our present missionary program in this land of ours. A copy of the map, enlarged and in colors, with a detailed interpretation, will be sent to all requesting it from the Home Missions Council.

AS MANY of our readers know, Mrs. Cora Wilson Stewart, who writes in our columns this month on illiteracy, is a member of the church of Disciples of Christ and has brought distinction to our household of faith through her contribution to the welfare of her land as the founder of the now famous "Moonlight Schools." As will be seen in her article, she pays tribute to a gathering of Kentucky Disciples many years ago for their vision and courage in being among the first to actively support her work for illiterate people mentioning especially Frank C. Button, for many years principal of our own Morehead Mountain School which was gradually taken over by the state of Kentucky and is now known as the Morehead Normal College.

Apropos of illiteracy, it is gratifying to know that the census reports for 1930 show a continuing decline in the number of illiterates in the United States. In 1870 they were 20 per cent of the population; today they are 4 per cent. The Midwest takes the literacy prize, with Iowa, Minnesota, Missouri, North and South Dakota, Nebraska and Kansas comprising the most highly literate division of the United States. There is now no state with a percentage above 20, and few above 10.

Yet when it is remembered that

there are still 4,000,000 people in the United States who can neither read nor write, the relation of this work to that of home missions is readily apparent. The stamping out of illiteracy is fundamental to the well-being of a Christian nation. Enlightened minds and enlightened hearts go hand in hand.

The contribution of Mrs. Stewart to this end is well known, public recognition being given her in 1924 when she was awarded the \$5,000 prize presented annually by the *Pictorial Review* for the "greatest contribution made by an American woman to the advancement of human welfare," and the Ella Flagg Young medal in 1930 for "distinguished service to education."

LABOR SUNDAY, which this year falls on September 6, is being increasingly recognized as a day of opportunity to interpret economic questions in a Christian light. The Labor Sunday Message, which is contained in this issue (pages 17, 18), was prepared by the Commission on Church and Social Service of the Federal Council of Churches of Christ and provides excellent sermon material for the preacher as well as interesting matter for the casual reader. The title "Economic Security, a Demand of Brotherhood" has a very real meaning these days.

WATCH for that October issue! It's the Local Church Number, planned with the view of stimulating the educational programs for the year in the local church, and will be indispensable to local leaders in charge of those programs. Practically every phase of local church life will be treated, from the Cradle Roll to the Men's Club.



# WORLD CALL

VOLUME XIII

SEPTEMBER, 1931

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## "Keep Heart, O Comrade!"

*"God May Be Delayed But He Suffers No Defeat"*

HENRY WARD BEECHER once said when called upon to make a great decision, "There are perhaps fifty ways of putting out a fire, but shutting your eyes is not one of them."

The brotherhood of Disciples of Christ is not on fire—aye, perhaps there's the rub—but its situation is one that no intelligent man would attempt to blindly justify. True enough, it is a situation akin, in some respects, to that in which other religious bodies find themselves, but that is cold comfort. It is a time that calls for open eyes and plain talk, yet withal for poise and patience and faith.

We pride ourselves on the fact that we are a great missionary people, and yet our missionary picture today is bearing some livid scars. The United Christian Missionary Society is going through one of the most trying periods in its history. It is being obliged to adjust the work it is carrying on for the brotherhood to a budget smaller by \$175,000 than it has had the year before. That sum is equivalent to approximately one-tenth of the income the society received last year which could be applied on its operating budget.

Men and women who have labored at such a task know that adjusting work that has been built up across the years to conform overnight to a materially reduced budget is far from an easy task. They know that it cannot be done by juggling figures alone. At each place where the knife is put there are more than numerical equations to be considered; human equations rise up and demand a hearing. Removing \$175,000 from the budget of this missionary organization is going to affect the destiny of human lives around the world. Yet the greater tragedy will be if we are complacent in seeing it done.

NEXT to our missionary passion, we glory in our plea for Christian unity. Yet how many of us have had to haltingly explain that it was not our church which consummated that great union with the Congregationalists at Seattle last month? It was another group called "Christians," a branch of the same parent stem from which we sprang, which generously left to us the Plea but apparently took with it the Practice.

No one is less disposed to paint a gloomy picture than WORLD CALL and yet it is troubled that in all the brotherhood no voice is crying aloud against lost opportunities and forgotten visions.

We are coming together in October in our annual convention. Is it not possible that in the days spent in Wichita in counsel together someone will not discern for us that a decline in missionary giving and a subdued passion for Christian unity, are but surface indications of a more fundamental restlessness that needs attention? It is conceivable that such a restlessness, guided into the channels of an aggressive program, could result in making more glorious the contribution of Disciples of Christ toward the bringing in of righteousness on earth. "Keep heart, O Comrade, God may be delayed but he suffers no defeat."



# What the Readjustments Mean

By S. J. COREY

**B**ECAUSE of the deficiency in the giving and the increased deficit for the missionary year, the Executive Committee of the United Society voted in July, that an adjustment of \$175,000 must be made in the budget. This is necessary in order to carry the load until the times are better and the debt can be raised. At the Washington Convention and all through the year it has been clearly stated that something like this would happen if the giving to the work was not brought back to that of 1929-30.

Following the July meeting of the Executive Committee, the officers of the society began to carefully study the situation and discover how this great reduction could be made and at the same time do the least injury to the work. A careful analysis and statement was prepared by the executive officers, after continued and sympathetic counsel with the various departments. This was brought before a small committee of the Executive Committee which considered for two days the grave issues involved. Then the Executive Committee met on August 11 and gave itself to the task of weighing the deductions and suggestions and coming to a final conclusion as to what should be done. This statement deals with the administrative steps taken. The strong article by Mr. Cahill on page 14 touches the more intimate side of the problem and should be read in connection with this.

It was readily seen, as had been stated during the past year, that a serious reduction in the budget of the society would necessitate adjustment as to large areas of the enterprise. Trimming all along the line is impossible. Former reductions have seriously depleted the work throughout the world and now necessity compels something more drastic if the budget is to be balanced. Only those who were compelled to pass through the experience can sense the heartache and tragedy which is involved in the discontinuance of effort which has been established all over the world through long years of love and sacrifice. Every piece of work involves personalities and sacred relationships. Again and again it was said by those who have the responsibility of making the adjustment, that if the people of our brotherhood who love the work could be present in the Executive Committee room and thus intimately understand what is involved, their sense of stewardship and sacrifice would rise to the necessity and prevent what is made necessary by the limited funds.

The following course was recommended by the officers and approved after careful study by the Executive Committee:

1. A reduction in the salaries of the officers of the society, the staff and workers in the homeland. The officers suggested a reduction in their own salaries and the Executive Committee reluctantly took this step.

2. A reduction of the staff at headquarters, a doubling up in responsibilities, and a correlation and limiting of the number of departments in the organization of the work. This will limit efficiency but the exigency demands it.

3. Every possible limitation and economy of field effort, representation at conventions, travel, literature and other promotional and administrative expense, thus endeavoring to place the burden of missionary cultivation more largely on the leadership in the churches.

(These three methods of adjustment will eliminate about \$30,000 from the budget.)

4. The distribution of the rest of the necessary reduction among the fields of work. This is the most difficult. Great care is being taken in this to follow the principles laid down in the survey of the work made a few years ago. This involves a more radical and rapidly moving application of these principles than already undertaken or even contemplated. Endeavor is being made not simply to cut where there is the point of least resistance, but while doing the necessary things, to shorten the line and concentrate the work.

The following are the items of reduction in the work itself:

In the division which deals with church education and development, which includes Religious Education, Missionary Organizations and Missionary Education, \$35,000. This to be ac-

complished through closer correlation of the work, a severe reduction in field staff and a limitation of these budgets.

In Home Missions, \$35,000. The reduction to be made largely in church maintenance, thus throwing the support of many mission churches back upon their own resources. This is hard but it is hoped it will stimulate self-support. In some instances combining of pastorates will be necessary.

It should be stated that of 110 mission churches in America, partly supported by the United Society, 70 are involved in the readjustment. Although it is very hard, it was thought better to make the reductions at this point than to close Negro and mountain schools and work among the Mexicans, Japanese and other underprivileged classes. Such a course would involve properties as well as our responsibility for these needy people.

In Benevolence a suggested \$40,000, the saving to the budget of the society to be worked out in connection with the support and operation of the homes.

No reduction could be made in church erection because that department deals with permanent funds for church buildings only.

In Foreign Missions, \$65,000. Although this is the largest amount it is not relatively so because of the larger amount of the foreign budget. Adjustments in the foreign work are very difficult because of the great distance of the fields, the difficulty of making adjustments without destroying work and sacrificing property, and the impossibility of explaining to native constituencies in lands of comparative poverty, the reasons why a great American church cannot continue what it has undertaken among them.

The reduction in the foreign work will involve the withdrawal of the missionaries from Tibet and Jamaica. It also means the withdrawal of nearly all of the missionaries from the Philippine Islands and the placing of the burden largely on the shoulders of our Filipino brethren. It also means withdrawing the missionaries from the station at Osaka, Japan, reorganizing the institutional work there and leaving the evangelistic work entirely in the hands of the Japanese. We already have two self-supporting churches there. The adjustments also mean the limitation of the missionary staff in Porto Rico and Mexico and probably the withdrawal of our support from two union schools in South America.

**A**LTHOUGH this all involves many difficult changes, when we consider the eleven fields of foreign effort, it leaves intact the work in the larger national and continental areas occupied by the society.

In adding the amounts of reduction it will be noticed that the total is more than \$175,000. This is necessary because there will be only nine months left of the missionary year in which to make the net saving necessary and therefore the rate of reduction has to be higher—this, besides the fact that foreign fields are far away, which complicates the problem and makes the time necessary for readjustments there much longer. The principles held to in making the adjustments in the foreign work and enunciated in the survey, are as follows: to shorten the lines of operation, do a lesser work in a better way, and bring the fields to the point of self-support as soon as possible.

From the beginning, the extreme difficulty and unique problems facing work in Tibet have been recognized. The experience of the years has enhanced this realization. Tibet is at the extreme end of the line administratively and the most precarious as well as the most costly work we have from that standpoint. It is far removed from any base, being more than ninety days' journey from the stations in China which are its nearest neighbors in our work. It takes three weeks to travel from here to Shanghai, China, and three months to get from there to Batang. The territory through which our missionaries pass in China to reach the Tibetan work is occupied by more than fifteen other missionary societies. The missionaries at Batang must learn two difficult languages, Tibetan and Chinese, and because of the

(Continued on page 46.)



# The Glory and the Challenge of

## America's Changing Missionary Landscape

By

MARY CAMPBELL



—Courtesy the New York Times Magazine.

I MUST be getting old. Change so disturbs me. Not long ago I visited my birthplace and found that the little white schoolhouse had long since been sold for a garage and the neighborhood children were carried by bus to a consolidated school three miles away. The community had had to face change and made adjustments to meet it. There was a lonely pull at my heart-strings, yet I would not have had the little white schoolhouse stand in the way of the present methods of education. Upsetting change had been taking place without my noticing it; and then I had the shock of making adjustments.

Since coming to the United Christian Missionary Society I have been faced with what appears to be a shifting of emphasis, a changing of program. In the department of home missions we have cut off or shortened a piece of missionary work in one field and before we were through, we have had to place new recruits and give extra help to some other field. Our schools have had to standardize to meet state requirements and we have had to be alert in watching the newspapers for new immigration laws and movements of population in order to forecast the future needs of our work. Whenever we have had to move a worker, withdraw from a certain field, or change the method of administering a school, there comes to me something akin to the hurt of a homesick child. Added to

my own inner protest at the changing of the established order, I could sense between the lines of many a letter the same dismay from someone who had helped support this work across the years.

Any consideration of our Home Missionary service brings prominently into view the need for frequent and fair evaluation of all our efforts in any field or phase of work. We cannot assume that a work once begun will always be maintained. Industry and changing living conditions make for a continuous stream of changing population in our great cities. Radios, telephones and roads change the outlook of the rural world. New standards for education and living oftentimes mean a change in the type of Christian service demanded. In fact, trustworthiness in administration is shown by exercising sufficient courage to discontinue phases of work which have undergone material modification through changing conditions or which have no far-reaching effect and which hold no promises for the future and by initiating new types of work to meet the needs of a changing community.

Some examples of changing problems are found among the foreign-speaking people. Twenty-five years ago the most imminent and urgent needs were among the Orientals on the West Coast and in our large eastern cities among the European immigrant section.



One of the most outstanding needs a few years ago was a foreign-speaking pastor who could lead in a Christian way the Slovak, Russian, French, or Japanese communities. The need for this service still exists among these people, but the most important type of leadership today calls for someone who understands the second generation, American-born, public school children of these groups.

Changes in our immigration laws have lessened the flow of immigration from Europe and the Orient and have thus limited the problem of the foreign-speaking people in the East and West but augmented it in the South through the demand for Mexican cheap labor. We still have a service to render to those in the East and West and in a special way to the young people born of foreign-speaking parents, taught in American schools and who are finding the problems of adjusting themselves difficult unless adjusted on a Christian basis. But this cutting off of cheap labor from Europe and the Orient causes industry to begin to make its demands elsewhere.

After the war, before large numbers of men had returned, the railroads began to reconstruct the roadbeds which had been neglected. They called for Mexican laborers. This began the tide of Mexican immigration. Growers of lettuce, citrus fruits and beets, all found the Mexicans cheap and willing to move about as seasons change. This Mexican problem is now the largest foreign-speaking, home missionary problem. It differs from that of other groups because of the extreme poverty of these people. Hence, in our institute at San Antonio we have not only the kindergarten, week-day religious education boys' and girls' clubs, the Mexican church service, but also maintain a large clinic, and when we can afford it, a day nursery for the children of working mothers. In San Antonio we are responsible for the 25,000 Mexicans living right around the institute. In addition to this we have several small congregations in the Rio Grande Valley and extending up through Texas, Oklahoma and toward Kansas City, where our Kansas City churches support a similar institute to that supported by the United Christian Missionary Society in San Antonio. Thus, the necessity for trained Spanish-speaking leadership is urgent and will continue so through a generation.

IF WE look at the history of the Japanese work on the Pacific Coast we see some interesting changes. When the work began among these people, the outstanding service was to a group of single Japanese men. When we first built the Japanese Institute we catered to this group by putting in a men's dormitory and reading room as well as placing a barber shop and a restaurant in the basement of the building. After a time these men established their own homes and we took out the barber shop and the restaurant

and turned the basement into a kindergarten. In a few years more we found it necessary to add a director of young people's work who could serve the young people's group with an English-speaking service as the Japanese pastor did the older group. Then the section of the city around our building began to turn into a business and wholesale section and the Japanese people began to establish their homes farther out.

As the mission business is to serve the people and keep in close touch with them, we had to buy new property and establish a center for the Japanese people some distance from the old building. But the very nature of the service has also changed. We do not need the single men's dormitory and reading room any longer. We have still the problem of the little Japanese children from the homes where Japanese is spoken all the time, and this demands the kindergarten to prepare these little children for American public schools and our own Sunday school and to reach the mothers who do not know American ways. In addition we need to serve Japanese homes made up of young people who speak English—born American citizens of Japanese-speaking parents. We still need a pastor to serve the older Japanese-speaking group. Our new center is looking to all these needs. We have a fine residence for our pastor, a good school for kindergarten and language school, and in the spring of 1931 we dedicated a church which provides a fine chapel and splendid rooms for the church school as well as reading rooms and clubs for the young people.

In another generation there will still be Japanese in our cities. The Christian ideal is, that as they represent the group of Japanese that have been born in America, educated in our public schools, that they may worship in our churches without regard to race. But if it is still true that they are worshiping in their segregated racial groups, the pastor will have only the problem of an English-speaking generation of Japanese who know nothing of the homeland of Japan and only American ways.

THE study of the educational work carried on among the Highlanders, the Indians and the Negroes shows changes which have been made and suggests modification of policy for the future. We do not compete with public school forces, and try to make adjustments as the years pass by which the missionary forces give a distinctive Christian contribution. Rapidly changing conditions in the southern mountains change the problem of service of the church. When we began our work there and established our schools, these people were cut off from the outside communities through lack of roads and highways. Good roads, telephones and radios have brought them in contact with the whole outside world. State equalization school-tax laws are giving outlying districts better school advantages. Our problem for these people



is to help them choose the best from these new contacts and to direct in the building of the best state-supported schools, and then to lead them in a definite religious education program for the entire community. An example of one such change is the school at Morehead, Kentucky, which is now a State Normal School with many fine buildings. Our people started Morehead, Kentucky, as a piece of mountain school education work, supporting it entirely by missionary funds, beginning with a primary school and building it into a high school and normal school. When the state was able to take it over, it accepted the entire responsibility of support and direction, building it into an outstanding normal school.

It is interesting to note that when we began work among the Negroes at Edwards, Mississippi, we had to find all of our teachers from among the white schools. Our work began with the grade school leading to high school work. Now, after a long period of education, we have begun to train many of our own teachers. At present we have two Negro schools, one a high school at Martinsville, Virginia, called Piedmont Christian Institute, and the other at Jarvis, which carries the school work of the grade, high school and junior college. These two schools are taught by an all-Negro faculty. Edwards, Mississippi, still has the white teaching staff, but through its high school and junior college continues its work of training Negro preachers and teachers of outstanding Christian character.

WE HAVE noted change among many of the older established pieces of missionary work and yet one of the most recently established pieces of home missionary work is our Indian work at Yakima, Washington. But in even a dozen years governmental laws and economic conditions have made us begin to look toward possible modification of our program there. Ten years ago government schools and most

missionary schools were carrying on with a dormitory system. They still are, but the recent survey of the government points out and advises that there should be a gradual and wise abandonment of the segregated Indian boarding school. It believes that less of the Indian educated young people would revert to type and the older Indians in the home would profit from the school life if the young people attending school lived at home and then entered the school on the same basis as other American young people. No doubt after a few years this will lead to intensifying the home visitation work and young people's religious activity centered in the church rather than in the school dormitory. This might make it possible to tie the young people and the parents up to the same influence, permitting a wholesome, normal, responsible family life for the Indian.

Some of these changes have already become history. Some of the changes may not be made for many years. Our attempt has been only to offer a picture of some of the problems which arise in home missionary work that we may have an intelligent and sympathetic understanding of the natural modification which goes on continuously in any form of community or social life.

Yes, these few years have convinced me that change must come. It is one of the characteristics of growth and we cannot stop a live thing from growing. Sometimes it may be necessary to cut off the branch of a tree, but always new shoots will grow somewhere else. The only way we can make a live thing stop growing is to kill it. Our missionary work and the work of the church in America is a living work. Lop off as we may a branch of endeavor here and the ideals of Jesus Christ will cause social ferment and growth some place else. There is an impetus which we cannot control. It is life. Herein lies the glory of a living church, that by change it can adjust itself to change.

## Pensions Open New Era in Brotherhood's Life

THE casual observer may not attach much importance to the beginning of age retirement pensions under the Pension Plan, but one who looks deeper will see in this event the opening of a new epoch in our brotherhood's life.

One of the ablest of our younger ministers recently said, "Now I can abandon all thought of making money and devote my time and thought and income wholly to my work."

Few ministers have themselves realized how constant and insidious is the temptation to "make merchandise of the gospel" and to carry some side line of investment or labor. No matter how this parsimony might disguise itself as wholesome thrift or these distractions pose as recreations their effect on

preaching was deadening, and even those who "resisted unto blood" were weakened by the assaults and in the end humiliated by their poverty.

Henceforth the minister and everybody else knows that huckstering in or about the pulpit is both unnecessary and culpable. He is released from temporal activities and ambitions that he may give himself wholly to the moral and spiritual interests of his people.

Of course this change will be quiet and pervasive rather than spectacular and overwhelming. It will not instantly transform every preacher and uplift every congregation, but the reality and power of its influence will be manifested decade by decade. It is a vital change and not a mechanical process.



# "These Things

## The Diary of a Mountain Boy's Soul

By GABRIEL BANKS

GRAY December skies poured rain upon a dreary, cloud-dipped landscape. Kind Nature might have done this to match the mood of a mountain boy who trudged along a muddy road through the downpour. On his shoulder rested a cheap suitcase, containing a scant wardrobe and a few books. It was the beginning of the Christmas holidays and he was on his way home. There was no holiday mirth in this lad's heart. Much against his wishes he was returning home to stay. Even the companionship of his favorite teacher for the first two miles of the trip, a service of worship and a sermon by this idolized instructor at a hamlet church en route had not lifted the depression in his soul.

This boy was troubled because there was no provision for his return to Hazel Green Academy. The few dollars realized from the crop he had grown and sold that summer were gone. That amount had been supplemented by such extra work as could be found for him about the Academy buildings and he had been able to stay on. Available scholarships, covering tuition, room and board in exchange for service, were subject to a long waiting list. He had finished the term and with it felt that his academic career had come to a bitter end. Schemes revolved in his mind as soggy shoes slashed the yellow mud in the clay road leading up the narrow valley. He forgot the distance, the difficult walking, the awkward load he carried, the cold drenching rain that soaked his clothes, in a desperate effort to think his way out of this situation in which economic circumstances had trapped him. Late in the afternoon he reached home tired, cold and hungry. Even the blazing logs in the big, open fire did not cheer him. That night he climbed in bed, haunted with inner darkness.

The country was still in the clutches of a terrible panic. During that period money, for the mountaineer, was tied up in timber, either as a salable commodity or as a chance for wages in helping saw it. Each day the boy went to a different mill asking for work. Each day he was turned away with the same answer. Excursions into adjoining counties netted no better success. He tried to borrow money from his neighbors. The few who had money dared not risk thirty dollars on a dreamy lad with no collateral, who insisted on going to school. With possibilities exhausted, he was overwhelmed with hopelessness.

Then the clouds broke. A letter invited him back to Hazel Green. There would be some work and he

could owe the Academy a few dollars, payable any time during the next summer. He readily accepted the offer and life once more seemed worth living. He finished the Academy course and completed college without interruption. To him Hazel Green meant a chance in life and with it he learned the valuable lesson that life consists not in the abundance of things a person possesses.

One golden October Monday morning an obliging preacher halted his buggy to take in a pedestrian. This preacher was bold in speaking a good word for Jesus Christ. Though it was but a mile from this point to Hazel Green, it was a significant conversation that occupied that mile of travel behind a leisurely moving mare. The preacher discovered that his guest was a student and that a big ambition was grafted on his heart. The boy admitted that he was not a Christian and that he had no intention of becoming one soon. Yet he was no stranger to the Bible and its story. Since he was eight he had had his own Bible and it was the first book that went into his suitcase when he packed for school. Church people he knew gave wild vent to unstable emotions and expressed their faith in unctuous shouts at Sunday meetings and he was of such a temperamental structure that he would have none of that. He expected to get his education, to get settled in his profession as an attorney. He might possibly join some church in his later years. A wise minister met each feature of the plan in a kind but direct way. At the campus gate the preacher closed the conversation: "Seek ye first the Kingdom of God, and his righteousness: and all these things shall be added unto you."

IT WAS a thoughtful boy who entered the Helen E. Moses Memorial Dormitory. He was not impulsive but his mind was moving rapidly to a decision. He found himself agreeing with this preacher he did not then know. From friendly fellows crowding into his room he learned what things had happened while he was away at home over the week-end. A boy a few years older, the most attractive boy in school, had gone forward in church Sunday and he would be baptized in the river that afternoon.

At two o'clock that afternoon he stood on a sand bar, his hand clasped in the hand of an instructor, and made the good confession. Two young men were baptized in a clear pool in Red River, shaded by large

(Continued on page 9.)



# It Did for Me"

## The Diary of a Negro Girl's Soul

By CARRIE LEE MOORE

AS A child I was brought up in the midst of the older generation that had been in slavery. I heard much of their difficulties in and out of slavery, so my youthful mind had no other alternative than to be twisted and warped by these stories. The childish mind that was free from racial prejudice and any other prejudice, except toward the few wants of life in the way of pretty dresses and things to eat, gradually conformed to the environment. As I grew older I found that the little white children for whose mother my mother washed did not want to play with me as they did when we were younger. I know also that I did not desire their play. The line that separated our pure minds was gradually drawn and I found myself thinking as a Negro.

I soon became conscious that there was a great difference between me and the little white children. I was cursed by being born black. I hated white people because of the way they treated my ancestors and for the way they continued to treat us. I prayed only for colored people because I thought they were the only people in the world who suffered.

I passed through the elementary grades of school and was sent to Jarvis Christian College. With my little prejudice and all the evils of a small environment I was not accustomed to various types of social living as I had never been away from home before. I had to begin making readjustments. Everything was different. As I was an industrial student, I did not enter the day school until the second year. My mental horizon at once began to broaden. I began to see and hear people from all parts of the world. I read history and its relation to geology and found out there were real people in all parts of the world who were suffering. Through the Bible I found that Christ did not suffer for me only, but for all and the Jesus whom I served was not a Negro, but all things to all people. This broadening view put me in touch with the whole world as I had never been before. I became active in all the church auxiliaries and the Y. W. C. A. I was sent as a delegate to conferences and there I came in contact with youth of the nations of the world.

These contacts have so broadened my mind that I am now not so conscious of being black. I do not feel that the Negro is the only sufferer in the world. I have met students of various nations who confide in me that they suffer, too. Therefore I take without apology the view that I am neither Jew nor Gentile, but a human being capable of making mistakes and with great power

for good. I have come to know that humanity is weak and that the world is in need of a vitalizing force that will eradicate the misery and death from which it now suffers. To me the only force is the gospel of Jesus Christ. It must spread to all the world so that all can live the full life.

Every year I see people come to Jarvis as I came. I try to share with them the thoughts that have come to me in order that they might get the vision. This I know is a small contribution to the program of world missions but before we can do our best for that great program we must first get the vision. I think this is the vision that Christ had when he said, "Go ye therefore into all the world and preach the gospel to every creature." I think that the putting of these visions into action will hasten the establishment of God's Kingdom on earth.

## Diary of a Mountain Boy's Soul

(Continued from page 8.)

willows, just below the bridge. In dripping clothes these spiritual twins walked across the russet fields back to the Hill that glorious autumn afternoon, speaking reverently of their new kinship. Hazel Green had again meant something tremendous and it was a high commitment in life.

A clear, crisp night had crowded out a February day. Gleaming, steady stars made bold to pierce the heavy air after a feeble sun had hid behind the hills. In a small, unpainted frame schoolhouse, heated by a broken stove and lighted by lamps and lanterns that had been carried by those who lived nearby, sat a group of wondering people. A youth stood up to speak. He began by quoting a text. This text he had first learned with romantic boys and girls at playtime in the district school. They fastened the point of a pair of scissors at this verse, secured the Bible about the blade, hung the lobe of the handle on the extended forefinger and while it oscillated they repeated the verse over and over, in between each repetition calling the letters of the alphabet in order, so that the initial of some particular person's future betrothed might be indicated by the handle falling from the forefinger when the announcer reached the correct letter. He felt he might put this text to a more intelligent use. With higher and more solemn intent he quoted: "Entreat me not to leave thee nor to return from following after thee. . . ." The theme



was one of loyalty and devotion suggested in the Old Testament idyl by the tender ministries of young Ruth to her mother-in-law. This brief discourse ended with Jesus' words: "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God." Flushed in face and inwardly disconcerted he sat down. The preacher who brought him out and urged him to preach finished the service.

In his own mind the boy had failed, but he had made a discovery. At last he had found an outlet for that mystic urge that had disturbed him for years. Often, when working on the farm, he had fancied that a call of some kind, breaking in on him from the outside world, was imminent. Digging on some overhanging slope, he never saw a man ride up to the house below but that he secretly felt it might be a messenger seeking him to do something in the great world that lay beyond the horizon. He heard no mysterious voices as did Samuel at Shiloh or the Maid

of Orleans in the Domremy forests. It was not quite clear when the call would be when it did come or to what phase of life it would relate; but he felt sure it was out there in the vague somewhere trying to break through to him. So he kept on clearing or plowing or hoeing or harvesting, glancing now and then into the valley to see if the expected messenger were riding up. As foolish as it seemed at times, the spell of that feeling could not be shaken off, so he worked on and silently hoped and dreamed. Now he knew that he had broken through into that world and had recognized his relation to that something a sensitive intuition had told him was summoning him. That little schoolhouse to which he had been led that night was an aperture and the experience it brought him disclosed a vista which led to a holy career, rooting itself in time in three continents. This time Hazel Green had meant something still more profound and significant: it had meant a definite and holy commission in life.

## It Is Not Enough

BY ALLAN K. CHALMERS

**A** PICTURE like the Last Judgment comes to mind—the Eternal Christ hanging on the cross of man's apathy and man's indifference. We come before him with this one talent which we have, a single life, a human personality, living in this world. We say to him, "Here we are, safe and sound, pure and unspotted from the world." He says to us, "Where did you live?" and we tell him. "When?" And we say, "The first half of the twentieth century." "What did you do?" And we tell him all the incidents of a conventional Christianity.

He says, "The first half of the twentieth century? I see its pages splotched and torn! I see the ghosts of ten million men marching across the face of Europe! I see the insults that come to men because of the color of their skin; I see political corruption; I see walking the streets millions of men hungry and out of work." We say, "But here, Lord is my life, kept by my prayers, pure and clean. I have given back to you that which you have given me." Then shall the Master make answer, "It is not enough."



# Illiteracy

## The Challenge to Home Missions

By CORA WILSON STEWART

Founder Moonlight Schools



THE supreme moment in "Sun-up," that remarkable drama of mountain life, comes when a mother, gazing blankly at a telegram supposed to bear news of her son on the battlefields of France, cries in anguish, "Oh, God, why didn't you teach me to read?" In New York and in London where theatergoers are seldom moved to tears, there were few dry eyes in the house after Lucile La Verne, the actress, gave that agonizing cry. It was the expression of a soul in distress—of an urgent human need.

The Moonlight Schools were created to fill just such need as this. The volunteer teachers and workers in the illiteracy campaign meet daily in real life with tragic occurrences similar to that portrayed in the play.

A Massachusetts teacher on her vacation some years ago visited the Kentucky mountains. On her return home she told this story:

"On one of my trips back through the hills I was asked by the driver, a mountain youth, to 'go by and see' an old woman, a friend of his who had requested him to bring all visitors to that region to call on her. I consented to go and we drove up a branch to her cabin. We found her and her rather pretty granddaughter sitting in a scantily furnished room. There was a bed, a stove, a table and two chairs. These, with a soap box and a basket, which were utilized as seats when necessary, constituted the furniture in that home. An adjoining room was vacant save for vegetables spread out on the floor to dry.

"After the greetings and my casual inspection of the interior, I gazed from her door at a vista which caused me to exclaim with delight, 'Magnificent! I know people in Massachusetts who would give fifty thousand dollars for that view.'

"'What's view?' asked the woman. She reached down at her side and from a cigar box took a Bible,

handed it to me and said, 'Read to me from this.' I let the Bible fall open and it chanced to open in the Psalms. I read one of them, explaining as I read, then closed the Book.

"'Now, read to me from the new Book,' she said. Again I let the Bible open where it would, which happened to be at the fourteenth chapter of St. John. 'Let not your heart be troubled,' I read and, 'In my Father's house are many mansions—I go to prepare a place for you!'

"'When I had finished the chapter she reached over and took the Book, put it back in the box, and said, 'Now, that'll do me 'til somebody else comes along that kin read.'"

The climax to this story it was not this teacher's privilege to tell, for another teacher with more vision and insight improved on her plan, and, on visiting this cabin and learning the need, taught the old woman to read the Bible for herself.

In the special drive to teach illiterate mothers, a branch of the illiteracy campaign, thousands of women like this one were taught to read and write. What joy it gave them to be able to read their Bibles and to write their own letters. Pathetic were the longings and the agonies which they revealed to their teachers. Some of them had actually kept letters for a year or more unread and had prayed for some miraculous power to reveal the contents to them. They were unwilling to intrust the secrets written in these missives to another.

The campaign to wipe out illiteracy, though promoted chiefly through the schools, is really home mission work. The movement had its birth in the shadow of a mission school. It was pioneered by teachers who had been trained in this school—the Morehead Normal. These teachers had come under the influence of Frank





A class studying "Mothers' First Book," which was written by Mrs. Stewart

C. Button and his mother, Phoebe E. Button. It may well be said that this new movement in education is the lengthening of their shadows, the extension of the influence of these two great souls through the lives and service of their students. It is also a case where aid extended by the brotherhood of Disciples of Christ through the Morehead Normal School, in Morehead, Kentucky, to mountain students was passed on and multiplied until the dividends on the investment have piled up beyond the power of an accountant to compute.

The first public mention of this movement was made at a convention in Owensboro, Kentucky, where ministers and workers of the church of Disciples of Christ were gathered. The founder had confided her dream to "Brother Button" and he referred to it in his introduction of her to the convention where it was further unfolded that morning from the platform—this scheme of teaching grown men and women to read and write. This was before it was heralded by the press or featured in the magazines of the nation. It was before Rowan County teachers had been called together and asked to volunteer; it was before their campaign in the homes—it was before the first moonlight schools had opened. It was as if the movement had been brought to the brotherhood to be blest before being launched. Sainted souls in that throng must have given it their blessing for the dream became a reality and the cause has marched steadily forward, spreading from county to state, from state to nation, and from the nation to the world.

In 1926 the National Illiteracy Crusade came into existence. It is an organization of eminent laymen and educators who have determined to put an end to an age-old evil. In 1929, President Hoover was moved to create a commission on illiteracy which gave governmental backing for the first time to the movement.

In the decade which began in 1910 the cause had its start and the pioneer work was done. In the decade just past greater victories were won. Every state made appreciable reductions in illiteracy, some reducing it 30 and 40 per cent. The nation may rejoice over the 700,000 men and women who threw off the shackles of ignorance in this past decade. Their release came through the efforts of local, state and national agencies combined. But only for a moment may we pause to celebrate for back in the shadows waiting for their chance are four million more. This is a challenge to every Christian citizen, to every educated person in the land. It calls for consecrated service, for instant, vigorous action.

Though the task of freeing these millions is a tremendous one, we may face it with courage and confidence. The army in this war of book and pen is increasing. Forty-three states have set up state committees on illiteracy. Twenty-three national organizations have enlisted and have put their millions of members back of the movement. The munitions for this war are more adequate today. From the little newspaper which was published for a reading text when no textbook was in print for adult illiterates, we have advanced to not only special books for this class but textbooks to fit *each group and class*. The mother may have her *Mother's First Book*, the Indian may learn in an *Indian First Book* and even illiterates in prison may have books designed to fit their specific needs. The stage of demonstration is past. Georgia for example can teach the remainder of her illiterates more easily than she redeemed a hundred thousand in the last two years. A nation that can educate 700,000 men and women under conditions of the past can teach seven millions more easily with the intense public interest now aroused and the present support. Some are veterans in this type of campaign,



Colored students in Georgia  
learning to read and write



seasoned warriors whose skill and experience applied to the need may accomplish greater things than were possible with the crude methods of pioneer days. We are altogether ready for a final great battle.

The best evidence of the value of success of an institution or an idea is its products. "By their fruits ye shall know them." The men and women who have thus far been taught in the campaign to wipe out illiteracy may not all be Abraham Lincolns or Booker T. Washingtons but they have not only their potential usefulness but an actual record of things achieved. I have seen them march carrying an immense United States flag and celebrating their new freedom with intense patriotic fervor, vowing to forever be the best citizens in the land; I have watched them advance to places of usefulness in the community in some cases as teachers, in one instance as superintendent of schools; I have heard them speak eloquently in behalf of education before a committee in the United States Congress, but nothing has ever so impressed me as

a recent occurrence at Denver. It was during the World Conference on Education where delegates were gathered from England, Germany, China, Japan and forty-five other countries. Distinguished educators and statesmen from every corner of the world were on the program, a count from Japan, a member of the nobility from England; and side by side with these came John Douglas of Signal Mountain, age 55, who learned his first lesson in reading three years ago; Mrs. Christina Hillius of North Dakota, who had learned at the age of 62; Little Blaze, a Blackfoot Indian who had his first lesson in books on March 10th of this present year, and Chloe McIntosh, a Southern Negro, one of the 118,000 taught in Georgia's recent campaign. In the fondest dreams of the pioneers they could never have imagined that those who were unshackled from ignorance would so quickly take their places as citizens of the world, adding their voices to its counsels and rendering a proud but humble service in making it a better place in which to live.

## Sisters

They dwell together in her heart,  
As every woman knows,  
And Martha bakes a golden loaf,  
While Mary culls a rose.

The Martha hands will toil and spin  
To keep her linen fair;  
The Mary hands will seek a star  
To pin upon her hair.

And so the Martha of her mind  
Has stores that prudence buys;  
But all the beauty of the world  
Goes out when Mary dies.

—MARY BRENT WHITESIDE,  
in the "New York Times."



# As a Newcomer Sees It

## Impressions of a Recruit

By I. J. CAHILL

ELSEWHERE in this issue, President Corey gives a tragic story of the readjustment necessitated in the work of missions and benevolence carried on by the brotherhood through the society.

When headquarters workers, each in his particular sphere, were first confronted with an estimate of the recasting of the work necessary, the news was received with faces blanched (or in some cases flushed) as they contemplated the hardships and disappointments involved; the loss of life opportunity it would mean to hundreds of capable and aspiring young people. For be it known the 2,300 workers around the world whom the brotherhood has set to work in varied ministries of teaching, preaching and mercy, serve a great host of God's children, helping them into new and larger life.

Then I saw these same workers square themselves and face the hard duty, giving to it their best constructive thought just as if there were no iron being thrust into their own souls as they wrought.

Later I saw the members of the executive committee of the society, capable men of affairs, professional men of caliber, chief women, give themselves for two days to the most painstaking study of every item involved. Eleven hours a day they worked at tasks that exhaust strong men in five hours.

In all this experience of strain and stress, of anguish and disappointment, I heard no unbecoming word. I noted no un-Christian attitude. There was no bitter complaint from any member of the executive committee; none from the staff. No charge of failure from one work to another or from one department to another. No accusation against ministers and churches, many of whom had nobly forgotten self in sacrificial efforts to hold the line against the unprecedented handicaps of the year.

The facts were in and they were accepted. All the ingenuity of every mind was given to making the best of the situation; to recast work with the least possible loss; to summon the brotherhood to continued zeal for the spread of the gospel, for there are great victories yet to be won and we shall win them.

But in the meantime there is suffering that is tragic. One missionary, ready to return for her last term in China after thirty-eight years of distinguished service must remain at home. She accepted her fate like a soldier. Another splendid woman was already booked to return to the Philippines. Her reservation was cancelled.

Thirty missionaries will have to be called home. Picture the tragic necessity of such radical readjustment of family conditions and of life program. Thousands of dollars of property is involved. There will be some loss even after assiduous labor to save it. These all are serious features. Who can say whether worst of all may not be the effect on native peoples, the destroying of their confidence, the nullifying of our whole Christian message?

One of many interested friends asked me a few days ago, "What do you think of the deficit?" I think much of it. I think more of it than anything else these days.

Some of the things I think are these. It is large. Too large. It is unwelcome. It is unnecessary. It is temporary.

Please do not overlook that. It is temporary. Why temporary? Times will be better, but that is not the reason. Thirteen millions of assets have been accumulated, including properties on mission fields and in schools and homes in America.

But these are not the reason. They are not available for payment of deficits. They are equipment for service.

This arrearage will be temporary because our people are the kind of people they are. They sprang out of the heart of this daring new land. They came out of a time when new visions and ideals were coming into being. They are perennial pioneers.

What a day for the Pioneer! Our people cannot resist the

lure of new fields of daring—not unless we are a people of decadent soul.

That is why I assert this condition is temporary. We have been a remarkable combination of clear thinking and daring idealism—a combination to produce a race of giants. We have believed the gospel with tremendous earnestness. Theologically and ecclesiastically we have had a truly apostolic boldness. Now the arena is social and practical. The world is not content with a religion which expresses itself in shrewdly conceived and cleverly manipulated intellectual puzzles. It expects a life. It no longer submits to authority even though loudly proclaimed and persistently reiterated as ecclesiastical authority sent straight from heaven. It is a hard day for the medicine man and his claptrap. It is a great day for the man or movement with a passion for human values. The world is ready for a religion of service. That is a language universally understood.

This people, unecclesiastical, warmly human, is born for a day like this. New visions for the new day will surely fill the hearts of the pioneer-minded sons of the pioneers of the early nineteenth century. Equal daring is demanded by these new times. But this time we are not daring forests and ague and Indians and desert and mountains.

Our fathers had faith that common people were capable of comprehending and propagating religious truth without high ecclesiastical officials. Their sons will dare to trust religion to "inferior" races without the control of Nordic supermen. It takes real greatness to do that.

SO I believe the deficit is temporary. There are greater things to do than have ever been done. Let us at them. Cooperation, stewardship, world-mindedness, fraternity—these are the visions of the hour. We shall not be deprived of the joy they bring. We shall pay the price they cost. After reading sympathetically President Corey's account on page 4, of what the failure to realize these visions is costing the work, you will agree with me that we shall pay willingly.

Many more things I think. One, too valuable to withhold, was expressed by a former missionary who sat in the latest meeting of the executive committee. She sat through the agonizing session when it was definitely determined to change radically a work dearer to her than life. She was silent. Asked to speak, she could not. And small wonder. Others there who knew mission work and mission lands only at long range, unable to endure the inescapable necessity, could not trust themselves to say all that was in their hearts. When it was over, as she was comforting another missionary's breaking heart, she said, "Well, there is one thing certain. It is not the executive committee or the headquarters group who have compelled the closing of this work. It is the brotherhood."

If three thousand preachers—only three thousand—could learn that lesson thoroughly, it would be worth all the heart-ache, the loss, the consecrated lives turned by force from their course. If added to these there might be three thousand elders and as many leaders of the young, just one of each to team up with the preacher, it would mean the doubling of our power as a missionary people. It would end forever that unthinking complacency with which we blithely step aside when our situation becomes hard and expect "our great brotherhood" to take up the slack. There is no such entity. There is a great host of believers with a common faith and purpose. But when one drops out of line there is loss. There is no other way about it.

"One thing is certain. It is not the executive committee or the headquarters group who have compelled this thing. It is the brotherhood." One more thing is certain. When you and you cease laying burdens over on the brotherhood and in real sacrificial spirit put your life into the cause to fill up that which is lacking in the measure of the suffering of Christ, then the kingdom will indeed come.



# A Madonna of the Furnaces

By ONE IN THE FURNACES

GREAT clouds of smoke gushing from high smokestacks, long rows of flaming coke ovens, noisy clatter of machinery and dumping of coal, shrill whistles, barren hillsides disfigured by ruts and holes, row after row of houses copied from a single plan—here in the heart of the coke region of western Pennsylvania, among people of all colors and nationalities, a young woman wends her way. Here she is lending a helping hand where needed, there offering a comforting word of cheer to the suffering and sorrowful, everywhere teaching, preaching and living the way of Christ.

In September of 1918, Bessie Beckett arrived in the town of Republic, Pennsylvania, just at the time our nation was merging in the World War. Among the many tasks of her first few months in that district was that of ministering to the victims of the influenza epidemic that was sweeping the country. Day and night she gave her services to the suffering and her sympathy to the sorrowful. From her very first contacts she touched the hearts of the people and today they still feel the need of her love and fellowship.

If one were to walk down the street with Miss Beckett, one would notice little children calling out, "Hello, Miss Beckett!" and come running out to meet her. Likewise, young people and adults would not fail to express a kindly greeting. One need not go very far before arriving at the conclusion that truly these people love this missionary.

"What is the secret of this manifest love for her of both young and old? It is indeed a secret—and moreover it cannot be expressed in mere words; it requires expression in everyday life. A pleasing, attractive personality, a sympathetic attitude, a willingness and desire to help, love for all people, the giving of self in humble, faithful service, constant fellowship with God—all these are attributes which contribute to the success of her ministry.

No task is too small for Bessie Beckett to do. When meals are being served by some organization of the church she generously contributes of her means, as well as her assistance if needed. Her fingers put many stitches into the quilts the ladies' class sells in order to help pay for the new church building. Usually each summer she cans fruits and vegetables and makes jelly, most of which is given little by little throughout the cold winter months to those who are in need of food. Many of the beautiful plants which she so tenderly cares for are given to cheer invalids. The time that is allotted to her for rest is usually used for the advantage of others.



Bessie Beckett—"Truly these people love this missionary"

Living in a community where there are all classes and various types of people, one finds many homes where there is little or no training in the essential tasks of home life. There are large families where the financial income is small and the parents do not know how to properly manage their households. It is sometimes possible to help the parents by offering suggestions, but in many cases such procedure is of no avail. It is possible, however, to work through the children of these homes—an opportunity not overlooked by Miss Beckett. A large number of girls, through special classes and the Camp Fire Girls' organization, are taught many things that not only teach them to help themselves to become better and more capable, but at the same time create within them a desire to help other members of their families.

Not infrequently Miss Beckett finds a boy or girl who has musical talent which, due to the lack of finances in the home, cannot be developed. She teaches such children piano lessons, often purchasing the necessary books and pieces herself; and if there is no piano in the home, certain hours are set aside each day for the children to use one of the church pianos. In order that these children might not be taught to receive all and give nothing in return, they are given the privilege of rendering some service to the church. One child is assigned the task of arranging and dust-



ing the chairs in the Beginners Department; another takes care of the tables in the Primary or Junior Department. Another child is asked to arrange the hymn books and gather up papers in preparation for each Sunday church service; while an older girl considers it her duty to fill the communion glasses each week in preparation for the Sunday morning communion service. These tasks seem small to the observer, yet they have a wholesome psychological effect upon the music pupils. It is from this group that the church school and Christian Endeavor societies for the past ten years have secured their pianists and organists.

The success of Miss Beckett's leadership lies in her ability to call forth the best and to train latent tendencies to full expression. While assuming the responsibility of a task she is ever on the alert for someone who can be taught to fill that place, not because she tries to shirk an obligation, but rather to afford someone else an opportunity to use his talents. Duties thus assigned to others give her time to undertake other tasks. She is interested in all people and provides opportunity for development in American, Hungarian, Slavish, Polish, Italian, Russian, Syrian, and people of any other nationality.

If one were to join Miss Beckett in her Sunday services one would find himself at 8:45 on Sunday morning riding over a black, dusty road, past rows of smoky coke ovens, to a little mining town about two miles from Republic known as Thompson No. 2. Wending its way between the brick buildings, the car stops at a long brick structure called the first-aid building. Followed by forty or more happy children, one is ushered into the first-aid building, which also serves the purpose of the Thompson No. 2 Mission, where Miss Beckett superintends a fully graded Sunday school service.

At five minutes to ten one finds himself again bouncing along the road to the First Christian Church of Republic, where Miss Beckett teaches a class of women. After church school one would go to the Junior Department and join from thirty-five to seventy children who participate in a fine Junior church service and eagerly and attentively listen to the story or sermonette that Miss Beckett has for them.

Until about a year ago, between 2:00 and 2:30 on Sunday afternoon one would walk with Miss Beckett along a brick road, past an immense hill of burning slate with its beautiful flickering flames and its unpleasant fumes of thick smoke, past fields of barren ground, to a small town named Cardale. Here, in a little wooden building, the Cardale Mission, Miss Beckett would again conduct a fully graded church school service. For the present, this mission has been discontinued and those who attended its meeting now attend the services at the Republic church. Many times after the Cardale Sunday school meeting Miss Beckett would spend an hour or two visiting the sick

and calling on those who were absent from the school that afternoon.

At 6:30 in the evening one would go with Miss Beckett to one of the three Christian Endeavor Society meetings at the Republic church. Following this meeting the evening church service would be attended. During this service Miss Beckett sings with the choir. Thus ends the regular Sunday responsibilities of this missionary.

Because of the already numerous meetings, it is impossible to have Christian Endeavor meetings at the missions on Sunday. Miss Beckett has, nevertheless, organized two very successful Christian Endeavor societies at Thompson No. 2 which meet each Friday afternoon.

These are just a few of the things that enter into the work which is carried on by Miss Beckett. Much of her time is occupied by individual work and personal evangelism.

In a conversation with Miss Beckett one day, a girl, then a Junior in high school, remarked, "I should like to be a missionary, but I know it is impossible."

"What makes you think it is impossible?" asked Miss Beckett.

"Well," the girl replied, "I know that it would require more education and special training, and I would not have enough money to get it."

"If you really want to go on with your education and realize your dreams," replied Miss Beckett, "you can do so. 'Where there is a will, there is a way.' If you have the *will*, we can find the *way*."

This girl is the second child in a family of nine children. Believing it impossible to obtain more than a high school education because of financial circumstances, she specialized in a commercial course, expecting to do stenographic work after high school graduation. Along with her commercial subjects she studied general subjects which would prepare her for admission to college should such an opportunity arise. The desire was made a matter of prayer, the answer to which was soon forthcoming. Through the efforts of Miss Beckett the girl was granted a scholarship to cover the tuition charge and was given work in the office of a Christian college in order to care for other expenses. Through the many kindnesses of interested people, through her own determination to succeed and her willingness to work, and especially through the help, encouragement and confidence of Miss Beckett, this girl was able to graduate from college last June. Having consecrated her life for Christian service, she is now serving in a mission settlement in Ohio. Were it not for the fine Christian influence of Miss Beckett in this one life, the longing desires in the soul of the girl might now be stifled beneath the monotonous "click-click" of a typewriter in a dingy little office in a mining town. Instead, she has been enabled to use



her stenographic ability and experience as a means to a more desirable end. Many others have been similarly inspired by coming in contact with the life and work of this Christian missionary.

The results of Miss Beckett's faithful service can be measured only as the years come and go and the radiance of her influence is reflected in the lives of

those with whom she lives and works. The truth of the words of Jesus when he said, "Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant," is evidenced by the place Bessie Beckett occupies in the hearts and minds of the people of the Western Pennsylvania Coke Region.

# Economic Security—a Demand of Brotherhood

## A Labor Sunday Message

**D**URING the past year we have seen millions of men and women tramping the streets looking for jobs, seeking help in churches and police stations, standing in bread lines, and waiting in the vestibules of relief societies. This army of unemployed has been composed not merely of the inefficient of our industrial system, although they are the first to suffer, but chiefly of the manual and clerical workers upon whose competent labor we have all depended for the necessities of life. Such conditions have constituted a serious indictment of our economic organization both as to its efficiency and its moral character.

Comprehensive and reliable figures of unemployment in the United States are lacking, yet we know that there was a decrease of 750,000 in the number of workers employed in the manufacturing plants reporting to the United States Department of Labor between October, 1929, and January, 1931. Employment on Class One railroads declined 17 per cent in the twelve months following October, 1929, with a total eviction from the industry during that period of nearly 300,000 men. The number of persons unemployed in the United States last winter, according to the United States Department of Commerce, exceeded six millions.

**T**HE first need in the presence of such an emergency as that of 1929-31 is, of course, relief. However, an intelligent, self-reliant society will exercise forethought and take action to the end that the necessity for such relief may be abolished. It will frankly face the fact that twenty times since 1855 our country has passed through business depressions. Eight of these may be classed as major economic disturbances. Are we to continue indefinitely to drift into such situations through lack of any adequate social planning?

In order to make progress toward a society organized on the basis of justice and brotherhood, we need to

raise vital questions with respect to the present economic order. When prosperity shall have returned, is it to be the same kind that we have known in the past? History indicates that a return to such prosperity will be only temporary and that another depression with its human suffering will follow unless fundamental changes are made.

It is not possible to treat and we shall not attempt even to enumerate here the many and complex reasons for business depressions. Many economists tell us, however, that one of these reasons lies in the present distribution of wealth and income. This phase of the matter is also peculiarly a problem of brotherhood and therefore of particular concern to religion. Five hundred and four persons in the United States, according to preliminary 1929 income tax returns, each had an income of one million dollars or over. Thirty-six of these each had an income of five millions or over. The average income of this group of thirty-six was over nine million seven hundred thousand dollars. A careful estimate made by Dr. Willford I. King of the National Bureau of Economic Research indicates the following approximate distribution of wealth in the United States in 1921: 1 per cent of property owners held 33 per cent of the wealth while 10 per cent owned 64 per cent of the wealth. On the other hand, the Bureau reports that the average earnings of all wage earners attached to industries in 1927 amounted to \$1,205, or \$23.17 a week. It is to be remembered that even these average earnings do not indicate the income of the least privileged, since millions must fall below the average. Such a distribution of wealth and income concentrates wealth largely in the hands of the few, while it leaves the masses of workers with insufficient income to buy the goods which with the help of modern machinery they are now able to produce. Hence we have what is called "overproduction," but



which, perhaps, should be called "underconsumption." Purchasing power has not been scientifically adjusted to production. Apparently it can be thus adjusted only as we move in the direction of a more equitable distribution of income which Jesus' principle of love and brotherhood also calls for.

UNFORTUNATELY, business is so organized as to give greater security to investors than to wage earners, the greater emphasis still being upon security of property. Reserves are commonly set aside in good years for the payment of dividends while in most cases no similar reserves have been made to stabilize the workers' income. In 1930, when unemployment was severe, the total dividends paid by industrial, traction and railroad corporations, according to the Standard Statistics Company, amounted to \$318,600,000 more than those paid in the prosperous year of 1929, while at the same time the index of factory pay rolls of the Federal Reserve Board showed that total wage payments decreased about 20 per cent from the total paid in 1929.

That there are grave imperfections in an economic order which make possible the stark contrast of vast fortunes and bread lines is obvious. Society must turn its attention increasingly to the unsoundness of the present distribution of the national income, and to the control of the money-making spirit which lies behind it. Public sentiment must also turn against the amassing of property especially through stock speculation without regard for social consequences. New emphasis must rather be laid upon the Christian motive of service.

It is essential that we should have a new concept of the position and needs of all the workers and producers in the modern world. Society now treats millions of them, in times of depression as if they were dependents, hangers-on, social liabilities. As a matter of fact, they are the very foundation of our economic structure. Justice, not charity, is the basic demand of the situation. That the worker is in theory entitled

to a living wage is readily granted. But a living wage is generally conceived of as a sum that will purchase the necessities of life during the time that the producer is at work. We must extend the concept to cover all of a worker's life, including the two periods at the beginning and at the end—childhood and old age—when one cannot earn. This suggests an ample wage during employment, stabilization of employment, and adequate protection against interruptions in the opportunity to earn by methods which will preserve the initiative and independence of the worker but at the same time safeguard the family income by such provisions as workmen's compensation, health insurance, unemployment insurance, maternity benefits, and old-age pensions.

BEFORE these great objectives can be fully attained we shall have to seek a new strategy in the organization of society itself. Our economic life now seems to be largely without a chart. The best minds of the nation are needed for the reconstruction of our social and economic life on sound religious principles. Our hit or miss economy is noteworthy for its lack of direction and social purpose. For this there must be substituted a system of national planning, adjusted to world-wide trends. The world is an economic unit. We do not live unto ourselves. Unless the dawning recognition of this fact is quickly incorporated into our national policy unendurable misery and chaos will result.

The facts of the situation themselves constitute a challenge to the churches to assume their rightful place of ethical leadership, to demand fundamental changes in present economic conditions, to protest against the selfish desire for wealth as the principal motive of industry; to insist upon the creation of an industrial society which shall have as its purpose economic security and freedom for the masses of mankind, "even these least, my brethren"; to seek the development of a social order which shall be based upon Jesus' principles of love and brotherhood.

## The Churches Are Looking Forward



THE department of religious education of the United Christian Missionary Society is already filling orders for materials which it is freely offering to our churches to aid them in planning an early and effective start on next season's work. These requests for materials not only include plans for Religious Week, September 23 to 30, but they also include plans of teaching leadership training courses of many kinds, corresponding to the needs of various local churches.

This keenness of interest in the year just approaching indicates an advance in spirituality and efficiency. More churches are carefully planning their programs for a year or longer than ever before. The difficulties that organized religion is encountering in these days of financial stress and religious indifference are causing all thoughtful church leaders to look ahead.





"Let us not graduate doubting skeptics who in turn must propagate atheists"

# What Have Students a Right to Expect From Our Church Colleges?

By LESLIE R. SMITH

WHY does every fall witness vast armies of young folk marching to college? Some say they go for pleasure, others for "larnin'," while still others say they are dissatisfied—unready to "settle down." However ill-defined, there is a deeper motive. The urge for a fuller life harries them until they are compelled to go. As freshmen they come vivacious—ready to be directed; uncultured—ready to be refined; plastic personalities—ready to be molded. What do our church schools owe them?

Despite the dangers born of materialism, physical equipment is an essential part of the heritage which any institution offers. With our modern emphasis on "scientific method," the tools of labor assume an important rôle.

Academic standing is just as vital a part of the heritage. The unaccredited school cannot expect students to throng its halls. The A.B. college is no longer a sufficient goal. Every school owes each individual who merits it a degree which will open the doors of higher institutions if he desires to take advanced work.

Finally, the cultural heritage, perhaps the most intangible influence, should not be underestimated. A gallery of illustrious ancestors and a history of glowing ideals burn themselves unconsciously into an individual's life. Though a lad learn nothing from books, he should acquire a greater ease and sense of at-homeness, solely because of having passed that way.

Young people are "reachers." "More life and fuller" is the impetus. The school which blights this tendency dooms not only the student but itself. Open-mindedness with an effort only to guide decisions and beliefs into right paths, not dogmatism of predigested thought and direction, is an essential of the school, its personnel and its constituency. While the first tendency in its libertine extreme may be the danger of the non-church school, it is sadly true that the latter has often been the characteristic of the church school.

There are two more dangers arising from one cause. In any group composed chiefly of members of a single religious communion, there is a decided narrowing tendency both in social and religious outlooks. Inter-school functions of all sorts, not merely competitive, ought to be encouraged. The church school owes its students a wider social contact with members of other denominations. Denominational barriers are breaking down. It is criminal to preserve them. A larger religious outlook is as essential as the social. First, let it be in the form of our own heritage. (How lacking is the course on Disciple history in most of our colleges! Even the library shelves' offering is meager.) Following such an appreciative foundation, a broadening to comparative religions (and denominations) should be in order. The incoming freshman may justly expect the college to broaden his intellectual, social and religious visions.



The weight of a rich heritage and the upreach for enlargement ought to impress the student with the fact that he is in the process of the creation of a history which will become a heritage, not only to the school, but to him. College days are not threads which can be drawn at will; they are vital parts of the warp and woof of the fabric of life.

All this broadening which a school owes those who seek its guidance means readjustment. The difficulty is that this very readjustment may become chronic. Purposeless change, though futile, seems to be the call of the day. Likewise doubt, the first sign of wisdom, has been confused with the illusive quality itself. Colleges are largely at fault for these misconceptions. Analysis has been developed; synthesis neglected. Criticism has been lauded, while appreciation has been forced to flee unhonored. The head may have acquired a method, but the heart has been robbed of its content. The church school must halt this unequal emphasis. It is the one institution which can save our age by a united effort of all its forces. Non-church schools may help only as individual instructors grasp a vision of the need.

Youth is said to be in revolt. He is not in revolt; he is drifting with the current. The current is change. Youth wants change. He is adopting that moral laxity (disguised as necessary self-expression) which is forced upon him by the example of his elders. Revolt would have an object. Change, merely for the sake of change, can scarcely be called a goal. It is our shame that brilliant but misguided minds should be leading youth over a path of such precariousness. In the lecture of a prominent educator delivered before graduates of the Nebraska State University, a new morality was heralded. This morality was to be marked by a very necessary change, the direction of which, unpredictable, could be squared by the judgment of society only. He boldly gave a challenge without content. Thus, the members of a class which should have been dismissed with a ringing certainty for morality, were sent forth as giants in technique but as babes in the interpretation of the drama in which they must assume a rôle.

As moral life has been invaded by the call to change, so religious (appreciative) life has been entered by the call to doubt. This, too, is born of the same pedagogical shortcoming. There are two needs: a course in ethics, not with the intent to formulate a code, or merely to uncover the cauldrons of promiscuity for sensuous enjoyment, but with a realization of the need of compelling motives and a sufficient norm of judgment; and, second, an apologetic for theism, not with the intent to force belief in outworn

doctrines, but an attempt to arrive scientifically at an understanding of the universe which will lend a much needed sense of security, direction and certainty. Let us not graduate doubting skeptics who in turn must propagate atheists. This is the unerring order when intellection is permitted to kill emotion. Let every teacher see the need of the day and lead his students to an interpretation, critical, yet appreciative.

Characteristic of the tempo of the time, many are beginning to question whether there is any longer a place for our church schools. If they have nothing distinctive to offer, then indeed the load of their maintenance should be lifted and their funds directed into more productive channels. We cannot forecast the future, but we can say of the present that the time has not yet come when the intelligently directed church school should close its doors. Those interested in the advance of the Kingdom of God must as intelligently analyze the need of the day as do those who have no religious interest. Youth may rightly demand this of his Alma Mater.

Such a school will stand for the encouragement of change only as dictated by scientific necessity or deeper moral insight, and as the kingdom is more definitely assured thereby. It will harbor doubt only that greater certitude may be reached. It will know that purposeless change and chronic doubt are the offspring, not of a broken-down fundamentalism or an inexperienced modernism, but of the age-old enemies of civilization—materialism and atheism. A material vs. a spiritual interpretation of the world was the battleground when man sought the blood of his foe, the while he crouched in terror before the storm god. So it is now when man greedily and questionably usurps power, the while his wish-life directs him toward something higher. Which will triumph? Just now when success is measured in dollars and cents, when popularity is bought at the price (perhaps collapse) of physical endurance, when change—something new and different—has assumed the rôle of a god before whom we would gladly bow if we could be certain of its exact location at any given time—when these are the tendencies, it would seem that the spirit must be starved as every avenue to it is blocked by an already overcrowded program of material living. There is one hope: that the economic depression will bring a materially insane humanity to the much needed realization of the corruptibility of all things material. But will this lesson and those of succeeding generations be so interpreted? Only if the people are prepared. One of the most potent factors in such preparation is the church school which has fired its students with a passion for righteousness.



# First 15 Age Pensions Under the Plan

## No Danger of Pampering Our Veterans!

By W. R. WARREN

EXTRAORDINARY interest attaches to the beginning of the payment of age retirement pensions under the Pension Plan. Since, for the present, each payment is only 42 per cent of what it will be when the \$8,000,000 fund is completed, each claim is a confession both of need and of disability.

No attempt has been made to get the life stories of these veterans. The facts and figures given are those required by the actuaries in determining what pension shall be paid in each case. It may be mentioned aside that one of the largest salaries shown in the table is being given up for this meager pension by a man who has two sons in the ministry, and that the smallest pension goes to a devoted Negro brother.

There are just two uniform items in the table: Every one of the fifteen has a wife living, and every man's church has paid its 8 per cent of his salary since January 1.

Of course nearly all of each pension in this list will come out of the \$8,000,000 fund. The total dues paid on account of this group will not quite pay their pensions for the first four months—just about to Thanksgiving Day. Therefore, as long as either the minister or his wife lives, the unfailing monthly check will come out of the total fund which a grate-

ful brotherhood has provided for just that purpose.

Brethren who have excused themselves for not giving to the \$8,000,000 fund, "because the minister ought to provide for himself like anybody else," should look long and hard at the figures "70," "41" and "\$999." Just how would a man maintain a home, rear a family, lead the church in its giving to all worthy causes, bear frequent moving expenses and build up an estate on which to live—out of \$999 a year? And how else can a man of 70, who has given 41 years to preaching the gospel, make a living for himself and the comrade of his labors and sacrifices?

A few of our elder ministers have argued that the pension should be based on the average salary from the beginning of their ministry, rather than the average during their participation in the Pension Plan. The advantage for most of their brethren, as appears in the table, lies in the rule adopted.

The overplus in age and in service reveals the soul of the ministry. The actuaries knew when they computed the rates for dues that most of our ministers would preach more than 35 years and continue their labors beyond 65. Still more, as the brotherhood proves itself worthy of such a ministry by bringing the pensions to 100 per cent, our preachers will be saved any necessity of pinching the pennies or counting the hours.

### The First 15 Age Pensions Under the Plan

Ministers	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	Average
Age	66	71	73	65	69	74	68	75	77	67	74	72	69	68	71	70
Years Service	42	46	47	36	24	49	35	43	46	35	37	46	40	35	49	41
Average Salary	\$ 1,141.00	\$ 1,000.00	\$ ?	\$ 650.00	\$ 1,000.00	\$ 1,021.00	\$ 1,309.00	\$ 1,000.00	\$ 850.00	\$ 950.00	\$ 1,100.00	\$ 1,350.00	\$ 1,000.00	\$ 825.00	\$ 800.00	\$ 999.00
Wife Living	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Current Salary	\$ 1,354.00	\$ 1,200.00	\$ 968.00	\$ 900.00	\$ 1,040.00	\$ 1,200.00	\$ 643.00	\$ 1,725.00	\$ 860.00	\$ 1,200.00	\$ 231.00	\$ 1,200.00	\$ 1,200.00	\$ 1,200.00	\$ 300.00	\$ 1,015.00
Member Dues	\$ 20.22	\$ 17.50	\$ 14.13	\$ 13.16	\$ 15.17	\$ 17.50	\$ 9.38	\$ 25.13	\$ 12.53	\$ 17.50	\$ 3.37	\$ 17.50	\$ 17.50	\$ 17.50	\$ 4.39	\$ 14.83
Church Dues	\$ 64.70	\$ 56.00	\$ 45.20	\$ 42.00	\$ 48.53	\$ 56.00	\$ 30.00	\$ 80.50	\$ 40.11	\$ 56.00	\$ 10.78	\$ 56.00	\$ 56.00	\$ 56.00	\$ 14.00	\$ 47.45
Total Dues	\$ 84.92	\$ 73.50	\$ 59.33	\$ 55.16	\$ 63.70	\$ 73.50	\$ 39.38	\$ 105.63	\$ 52.64	\$ 73.50	\$ 14.15	\$ 73.50	\$ 73.50	\$ 73.50	\$ 18.39	\$ 62.28
Present Yearly Pension	\$ 252.00	\$ 252.00	\$ 203.40	\$ 189.00	\$ 149.24	\$ 252.00	\$ 135.00	\$ 252.00	\$ 152.91	\$ 252.00	\$ 48.51	\$ 252.00	\$ 252.00	\$ 252.00	\$ 63.00	\$ 197.14
Present Monthly Pension	\$ 21.00	\$ 21.00	\$ 16.95	\$ 15.75	\$ 12.44	\$ 21.00	\$ 11.25	\$ 21.00	\$ 12.74	\$ 21.00	\$ 4.04	\$ 21.00	\$ 21.00	\$ 21.00	\$ 5.25	\$ 16.43
Proposed Yearly Pension	\$ 600.00	\$ 600.00	\$ 484.00	\$ 450.00	\$ 356.00	\$ 600.00	\$ 322.00	\$ 600.00	\$ 430.00	\$ 600.00	\$ 115.00	\$ 600.00	\$ 600.00	\$ 600.00	\$ 150.00	\$ 473.80
Proposed Monthly Pension	\$ 50.00	\$ 50.00	\$ 40.33	\$ 37.50	\$ 29.67	\$ 50.00	\$ 26.83	\$ 50.00	\$ 35.83	\$ 50.00	\$ 9.58	\$ 50.00	\$ 50.00	\$ 50.00	\$ 12.50	\$ 39.48



# Listening In On the World

## A Review of Significant World Happenings from the Christian Point of View

By JAMES A. CRAIN

ACTING on a proposal of President Hoover the Powers early in July approved a moratorium for one year on German reparations payments under the Young Plan. While he did not succeed in all that he proposed, the President won an important diplomatic victory and one that has enhanced his prestige at home and abroad. France, in line with her policy of holding the whip hand over Germany, insisted that Germany make her "unconditional" payments as required by the Young Plan, but that the Bank of International Settlements may re-lend to her such part of these payments as her needs demand, with the understanding that all sums so re-lended shall be made up within ten years, with payments beginning July 1, 1933. While this is not a serious modification of President Hoover's plan, it serves to emphasize the reluctance of France to do anything that would aid in the economic recovery of her German neighbor. The signing of the Armistice before fighting had reached German soil left the French with a sense of frustration from which they have never recovered. Those who were in France at the time cannot forget the continual iteration of "*encore la guerre*" by the French populace. If French desires had been satisfied the peace conference would have permitted her to annex all territory south of the Rhine. As it was, reparations and economic sanctions were laid upon Germany sufficient, so it was thought, to prevent her recovery for many years to come. Another feature, and perhaps the one that is controlling French diplomacy today more than any other, is the determination that Germany shall pay every dollar of reparations laid upon her by the Treaty of Versailles. If the integrity of the reparations claims can be maintained the German Michel can be compelled to pay the war debts of La Belle France and rebuild her ruined cities, regardless of the fact that post-war opinion on responsibility for the war has undergone a radical change and it is now frankly recognized that all European nations must share in responsibility for its outbreak.

No sooner was the moratorium question settled than another and still more ominous situation arose. Due largely to delay in granting the moratorium caused by French objections and in part to actions of the Hitlerites and the Communist groups in Germany, confidence in German solvency was so deeply undermined that large sums were withdrawn from the country by foreign investors and by German citizens who sought to protect their capital. So serious did this withdrawal become that several of the large banks were forced to close and the government was compelled to guarantee the deposits of others to keep them solvent. In this situation Chancellor Bruening called upon the Powers to grant a loan of \$300,000,000 to Germany to permit her to meet \$125,000,000 in short-term obligations and to finance the government through the crisis. Again the French determination to compel fulfillment of the obligations of the Treaty of Versailles at whatever cost blocked immediate action. France demanded as the price of acquiescence that work on the second so-called "vest pocket" battleship be stopped and that the proposed Austro-German customs union be abandoned. This was interpreted by Germans as a demand for political concessions, agreement to which would almost certainly have resulted in the overthrow of the Bruening government, with revolution as a possible result. The French remained adamant and the Germans withdrew their request for a loan of \$300,000,000 and asked that the \$100,000,000 loan which falls due August 16 be extended for ninety days. On July 23 after a seven-power conference in London this was agreed to with the recommendation that private banks maintain their existing credits in Germany. A committee from the Bank of International Settlements was appointed to consider the question of granting short-term credits to Germany and to transform short-term credits into long-term credits. The conference pointed out with satis-

faction the creation of a reserve of approximately \$125,000,000 in the gold discount bank.

Thus twelve and a half years after the close of the war sees the so-called "victors" frantically working to save the vanquished from the consequences of sanctions which they themselves laid upon her. The impossible Versailles Treaty didn't work. The Dawes Plan was tried, but Germany was unable to carry the load. Then the Young Plan was adopted, but before the second year's obligations were paid the German financial structure began to totter and threatened to bring down the whole economic fabric of Europe. Bruening hurried to Britain for a conference with MacDonald; Sir Montagu Norman, head of the Bank of England, hurried to America for a "purely social" visit; and Secretary Mellon and Secretary Stimson left with equal haste for "vacations" in Europe. Perhaps not since July, 1914, has the world passed through such a dangerous crisis as that of the early days of July, 1931. There were moments during the negotiations when the life of the Bruening government was measured in terms not of hours, but of minutes, and had he been compelled to return to Berlin on July 23 without assurance of help his government would almost certainly have fallen. The overthrow of the Bruening government would in all probability have led to civil war in Germany between the Communists and the Hitler fascists. How far the conflagration might have spread no one can tell.

Hereafter no one can possibly maintain the fiction of American isolation from European affairs. It was the President of the United States who intervened to save Germany. It was the President of the United States who stood out against the French demands for political concessions. It was the American representatives in the seven-power conference in London who lined up solidly with Great Britain behind a plan which had the approval of the President, and thus whipped the reluctant French statesmen into line. In the first instance both the face and the voice was President Hoover's. The London *Daily Express* sees in the affair the beginnings of a new triple alliance—Great Britain, the United States and Germany cooperating to save the entire European situation. The last barrier to American membership in the League of Nations and the World Court has now been removed by a Republican president whose words many proclaim isolation, but whose deeds demonstrate its futility.

All through the negotiations there was a skeleton in the closet, of whose presence all were aware, but which none dared to drag into the light. Fundamental to the whole question of stabilizing the world is the question of war debts and reparations. Inability of the conference to face these questions contributed greatly to the lack of a more fundamental grappling with the problem. With the United States demanding the payment of war debts and France implacably insisting upon reparations no far-reaching solution was possible. The London *Times* said editorially, "So long as the United States declined to discuss war debts and France declined to discuss reparations, it was clear no real progress could be made toward permanent settlement of the economic problem of Germany." War debts and reparations have approximately sixty-three years to run. Twelve years after the war three different plans have broken down under the weight of two years' payments, the German financial structure is tottering and the whole world is in an economic depression seldom equalled in recent history. Who can hope these debts can ever be paid? In every war profiteering patrioters gorge themselves with wealth at the expense of the common people, and after the war they weld tighter the chains of economic servitude they have forged by investing their money in tax-free war securities, thus laying the load a second time on the backs of the people while escaping tax burdens themselves. The system of international borrowings developed during the World War is simply the extension of the plan to the exploitation of other peoples for the enrichment of the same group. David Starr Jordan said in 1916 that if certain people in England, France, Germany and Russia were not making money out of the war it would not continue for a day. He might have added that it would have never commenced.

# Our Neighbors Set an Embarrassing Pace

## What Church Boards of Education Are Doing

By H. O. PRITCHARD

IN THESE days of shrinking budgets, self-examination, adjustment and revision, it is both interesting and profitable to consider what religious bodies are doing within certain given fields and along certain lines of activities. With a view to giving the readers of *WORLD CALL* an understanding of what other religious bodies are doing through their Boards of Education, we are setting forth herein the functions and objectives of these respective boards and also giving a statement of the amount of money at their disposal for carrying forward the work.

The following departments of work are assigned to the Boards of Education of the Northern Presbyterian, the Southern Presbyterian, the Northern Methodist, the Southern Methodist, and Congregational churches:

- Church colleges
- Theological seminaries
- Religious work at state universities
- Recruiting for ministry
- Aid of students for ministry
- Young people's work
- Missionary education
- Church schools (Sunday schools)
- Social Relations
- Publications

In addition to these departments which are conducted by the above mentioned Boards of Education the Northern Presbyterian Board carries on a department of men's work, the Southern Methodist Board has a department of the local church, and the Southern Presbyterian Board administers ministerial relief and pensions.

The following boards are more limited in their activities: Northern Baptist, United Presbyterian, United Lutheran, and Reformed Church in America. They conduct the following departments of work:

- Church colleges
- Theological seminaries
- Religious work at state universities
- Recruiting for the ministry
- Aid of students for ministry
- Young people's work
- Missionary education

It is interesting to note also what a large place these Boards of Education hold in the consciousness of their respective religious bodies and how prominent a place they are given in the benevolent program and activities of the local church. For example: In the Northern Methodist Church, Children's Day, which occurs the first Sunday in June, has been used for years to raise funds to turn over to the Methodist Board of Education to be used as loan funds and student aid funds to help Methodist boys and girls secure

an education, especially those who are preparing for the ministry and missionary service. The Northern Methodist Board of Education last year loaned more than \$70,000 to students, which does not include the direct gifts which were made. The Southern Methodist Board of Education loaned \$26,000, and the Northern Presbyterian Board loaned \$153,000 to students last year. The Southern Presbyterian Board of Education has a permanent student loan fund of \$264,434.12. Is it any wonder that these great churches can maintain an adequate supply of well selected and well trained ministers and missionaries?

May we illustrate the resources of certain boards in other fields? During 1930, the Southern Methodist Board of Education had an income from the Sunday schools amounting to \$3,185,-

993 which it spent for the maintenance of the work in the field of religious education. The Northern Presbyterian Board of Education, during its last fiscal year, had an income of \$1,801,000 in its publication department, which money was spent in providing literature, particularly periodicals and books for their Sunday schools. The Southern Presbyterian Board of Education, during its last fiscal year, spent \$184,320.75 for ministerial relief.

It is very informing and stimulating to observe the spending budgets of these respective Boards of Education. The figures given below do not include the

### Youth Day

September 13, 1931

Youth Day, sponsored by the Board of Education, is a day for the recognition of the youth of the church, their potentialities, their tasks and their needs.

These are difficult times for youth. They need the sympathetic understanding and the positive guidance of the church. The material world has tumbled about them. The church can give them a sense of the reality and the endurance of things spiritual. She can lead them to understand the common sense as well as the beautiful ideal of Christian attitudes in society. She can inspire them to dedicate their ability and their enthusiasm to the building of a civilization that is actually, not merely nominally, Christian.

This is the opportunity of Youth Day. Let the churches recognize their young people with appropriate services. Challenge them with the great things to be undertaken today for God. Point out the need of adequate training—spiritual as well as mental—for these tasks. Show them the church is endeavoring to help them with their problems and needs their help in return.

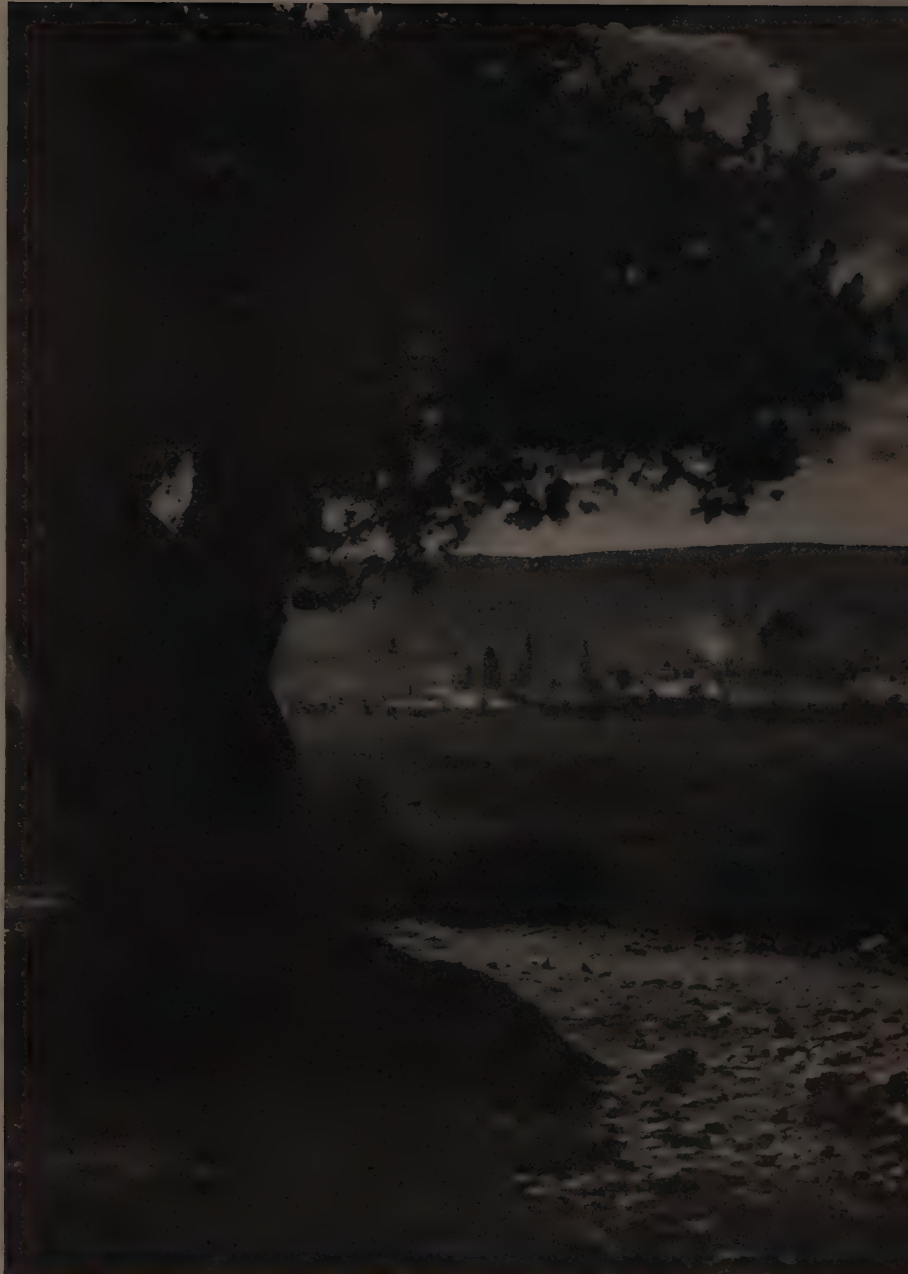
Youth and the church! What power there is in the combination! Let them rededicate themselves on Youth Day to each other and to the building of the Kingdom of God!

Offerings on Youth Day go to the support of the work in behalf of our young people carried on by the Board of Education.



*We may not climb the heav-  
enly steeps  
To bring the Lord Christ  
down;  
In vain we search the lowest  
deeps  
For him no depths can  
drown.*

*But warm, sweet, tender, even  
yet  
A present help is he;  
And faith has still its Olivet  
And love its Galilee.*



Overlooking Jerusalem



—Courtesy, F. W. Burnham

*The healing of his seamless  
dress  
Is by our beds of pain;  
We touch him in life's throng  
and press,  
And we are whole again.*

*Our Lord and Master of us all,  
Whate'er our name or sign,  
We own thy sway, we hear thy  
call,  
We test our lives by thine.*

—John Greenleaf Whittier.



m the Mount of Olives



## "Our Neighbors Set an Embarrassing Pace"

(Continued from page 23.)

special items, such as are listed above, but rather apply to the general work of the boards. These figures are taken from the most recent annual reports:

Northern Methodist .....	\$1,235,000.00
Southern Methodist (seven months) .....	392,637.95
Northern Presbyterian .....	1,235,609.07
Southern Presbyterian .....	264,477.00
Northern Baptist .....	406,843.54
Congregational Educational Society .....	203,128.76
United Lutheran .....	134,986.41
United Presbyterian .....	105,526.95
Reformed Church in America .....	100,369.66

These are the amounts which these boards received from churches, Sunday schools, Endeavor societies and other auxiliaries of the church. In addition to this, nearly every one of them has large endowment funds which we shall not attempt to list, the largest

endowment being that of the Northern Presbyterian Board of Education which amounts to \$2,066,090.46.

It is never pleasant to make comparisons, particularly when that comparison is to the disadvantage of oneself. A young lady never likes to hear her suitor tell about all the other fine girls with whom he has kept company. On the other hand, it is well to know the facts. The Board of Education of Disciples of Christ while being limited in the scope of its activities is, nevertheless, making an heroic struggle to carry forward its work in a manner which will bear favorable inspection with a budget of \$21,677 for the ensuing missionary year. If this figure represents the comparative worth of Disciples when put alongside the receipts of some of the much smaller and weaker bodies, not to say anything of the larger religious groups, then certainly we should be ashamed of ourselves. We cannot believe that it does. We believe that all our people need to know is the facts, and when given the facts they will act accordingly.

## Carry Nation's Spirit Goes Marching On! Wichita Holds Marks of Her Activity

By J. ALLAN WATSON

WITH the International Convention less than two months away, we are reminded that Kansas, the convention state, was the second state of the Union to prohibit by constitutional amendment the manufacture and sale of intoxicating liquors except for medical, scientific and mechanical purposes. This amendment was adopted in 1880. Maine had taken the lead in 1851, and as Neal Dow is inseparably

connected with the liquor fight in that state, the name of Carry Nation is linked with the enforcement of prohibition in Kansas.

Carry Nation was Kentucky-born of Disciple parents. Early in her life her parents moved to Missouri, where Carry, at the age of ten, united with the Christian Church at Hickman Mills. After spending some time in Texas during the Civil War the family returned to Missouri and Carry was married to a Dr. Gloyd of Holden. Her marriage was a disappointment and her husband died a drunkard's death six months after their daughter was born. After teaching school for a time, Carry was married to David Nation, lawyer, publisher of the *Warrensburg Journal*, and later Disciple preacher.

With the constant attacks of the enemies of prohibition who had sought for twenty years to repeal the amendment, and the vivid memory of her early marital experiences, Carry Nation came to feel that she had been called of God to fight the saloon and the liquor traffic in prohibition Kansas, and her faith in that call never wavered. She preached, sang and prayed on the streets until she gathered a crowd of women followers with whom she raided saloons.

Soon she turned to Wichita, which at that time was notoriously wet. In late November of 1900, attired in a manner of dress which really became her uniform, she alighted from a Santa Fe train with David's

(Continued on page 27.)



Carry Nation's substitute for strong drink

Fountain near the Union Station, Wichita, Kansas, erected in her memory.

# Reaching the Children and Their Parents

By LUELLA M. CREWDSON



Group of church women and the executive committee of the Kindergarten Mothers' Club, Fukushima, Japan, at the home of Mrs. Ira D. Crewdson

OUR youngest organization, the church kindergarten here at Fukushima, is celebrating its third birthday this month with two classes of graduates, comprising thirty-eight children and the new class of forty-three children attending.

This was the first ceremony in honor of the organization of the kindergarten and a most happy event. It was held in the church auditorium, presided over by a member of the church board who is chairman of the kindergarten board. The speakers were the pastor of the church, who is principal, representing the kindergarten, a man from the prefectural office, one of the fathers, representing the parents, the missionary member of the kindergarten board, representing the friends in America whose help is most gratefully received, and the vice-governor of the prefecture, representing the government. In this city of 46,000 there are five kindergartens aside from the two church kindergartens.

Four families sending their children to us are normal school teachers and they say that our kindergarten is the best in town. Credit for this is due Mrs. Yakushiji who has had special training beyond the regular course for teachers and whose years of experience with Miss Garst and Miss Lehman have made her an outstanding worker, along with her being a most earnest Christian. She is honorary president of the North Japan Church Kindergarten Union and is a continual inspiration to all the teachers of this section. The better shopkeepers, bankers and mem-

bers of the prefectural office among the parents, make a splendid field of influence for the church.

To effect any permanent tie between the parents of our kindergarten and the church is a constant study, especially since every group in this land feels the group alone complete, without any obligations outside themselves. This year there are two church

women who are members of the kindergarten mothers' club, one of them the pastor's wife. On Mothers' Day in the Sunday school each kindergarten mother received a pretty announcement, an invitation for both Sunday school and the morning church service, following which tea was served at noon, as tea serving is customary with all gatherings. The arrangement secured the attendance of one-third of the mothers of the kindergarten who attended a Christian service for the first time. One month later, the church ladies assisted in a bazaar held in the church rooms by the Kindergarten Mothers' Club and we can feel a real interest in the church growing.

A most happy event has been a reception on the lawn at the Mission Home, given to the church ladies and the executive board of the Mothers' Club just before school closed for the summer, which has strengthened the friendships and made one more tie linking us all to the work of the church.

As the woman's work has been slow in getting started in our Fukushima Church, due to frequent change of leaders, and finally no one assigned to evangelistic work among the women here, beyond what time a former woman evangelist, now married, is able to spare from her family, we are gratified to watch the combined work this year.

Two more workers are needed for this district in order to take advantage of the opportunities and make use of the equipment now provided. A young woman's prayer circle of twenty young business women has been discontinued for want of a leader.

## Carry Nation's Spirit Goes Marching On!

(Continued from page 26.)

walking stick in her hand and an iron rod in her valise. After making a tour of a dozen saloons the first night, in the saloon of the Carey Hotel, now the Eaton Hotel, she unleashed the fury of her tongue and the next day the voluptuous saloon, with its stucco blocks from buildings of the Chicago World's Fair and its handsomely carved cherry bar, was a total wreck.

While Carry Nation was clearly outside the law in her activities, she was dealing with a lawless business. As a result of her activities arrests were made, officials made convictions and Carry Nation accomplished in six months what other means and agencies had failed to accomplish in many years.

Opinions differ concerning her. Her enemies insisted that she was insane and some of her friends believed her to be mentally unstable, to which condition was

added extravagant religious zeal. She was a woman of dominant character and single-mindedness of purpose. In forming any opinion of her one must remember the times in which she lived. William Allen White has said of her: "She was an earnest, erratic, motherly soul, using physical force against the inertia of the public conscience. She dramatized a situation well and achieved something." She probably saved the prohibition cause in Kansas. Her cause goes marching on!

### Wichita Hotel and Room Reservations

Delegates to the International Convention of Disciples of Christ meeting in Wichita, Kansas, October 6-11, 1931, should apply for hotel reservations and accommodations in private homes to Mrs. Ray Tinder, 811 Wiley Street, Wichita, Kansas, chairman assignment committee. Delegates should make immediate application for the accommodations desired.

H. B. HOLLOWAY,

Chairman, Publicity Committee.



# Along the Trail of Home Missions



L. W. Houtchens  
who makes the  
wheels go 'round  
at Livingston

## "Livingston as the Pastor Sees It"

By R. B. HURT

LIVINGSTON, Tennessee, is the county seat of Overton County. It is a town of 1,600 people, nestling in a beautiful valley among the Cumberland Mountains. In spring, summer and autumn the surrounding country is of surpassing beauty. The people of Livingston are sprung from Protestant Anglo-Saxon ancestry. There are no Catholics or foreigners in town. The people are, generally speaking, similar to those of any small town. The religious needs of the town are represented by four Protestant churches—the Methodist, Baptist, Church of Christ (conservative), and Christian. The Methodist church leads numerically, with the Christian church in second place. The Church of Christ contains more people of means than any other. Unfortunately the religious life of the town is at a low ebb. Probably not more than 25 per cent of the population are in church on any given Sunday. The need of a spiritual awakening is evidently the most vital need of Livingston at the present moment.

No view of Livingston would be complete without reference to Livingston Academy. Established by the Christian Woman's Board of Missions in 1909, it now occupies a splendid new building which was built in 1925 from the Golden Jubilee funds. Until 1928 the United Christian Missionary Society was the sole support of the Academy, but at present the county is assuming part of the current budget.

Livingston Academy is an accredited high school, being a member of the Southern Association of Secondary Schools and Colleges. This rating was achieved during the last school year and is due to the skilled guidance of Principal Houtchens.

The student enrollment last year was a few more than two hundred. There were thirty-five graduates, the largest class in the history of the school. A large number of the student body is drawn from the surrounding country. Students living on the main highways go back and forth each day, but for many, who live in the inaccessible mountain regions, this is impossible. For this latter group, both a boys' and a girls' dormitory are maintained. The mountain boy or girl, who is willing to work in the dormitory or on the farm during his spare time, is allowed to room and board in the dormitory while getting his high school training. This is an invaluable provision for the moun-

tain boy or girl who otherwise would find the door to higher education closed.

Ten thoroughly trained teachers comprise the faculty of the Academy. Each teacher is a graduate of some accredited college or university. The prestige of the Academy is due in no small measure to the Christian influence of the teachers, as well as to their academic qualifications.

In addition to the regular high school courses there are two departments that provide practical training for the students. The girls in the domestic science department are trained in the art of good housekeeping, while the boys in the agricultural department learn the secrets of scientific farming.

An almost unique feature in an accredited high school is the Bible department of the Academy. This is taught by the pastor of the Christian church, who is jointly supported by the local church, the United Christian Missionary Society, and the Tennessee Missionary Society. Bible is required for graduation.

Few schools, if any, can boast of a larger number of its graduates seeking advanced training. Twenty-four out of twenty-five graduates of the 1930 class entered some college or university for higher training. While this is no doubt exceptional, yet it is indicative of the thirst for learning among these mountain boys and girls. Many of these students return as teachers, ministers, physicians and other professional workers. Others go out into the world in various capacities. Our own brotherhood has received a number of ministers and missionaries from Livingston Academy. A candidate for the ministry is entering college this fall from the Livingston church.

In common with all mankind (but perhaps more acutely) the needs of the mountain people may be summed up as material and spiritual. Their material needs are bound up with agriculture. The Academy is trying to meet that need by training the boys in modern agricultural methods. The girls who study domestic science are also learning much that will raise the level of living conditions.

The social and spiritual needs are great. In this instance the two are closely akin. The chief point of social contact is at the "meetin' house" and in many communities these meetings are rare. For instance, the writer has a preaching appointment at a church within ten miles of Livingston where they have had preaching only twice since last summer. A recent survey of Overton County reveals a startling condition of spiritual illiteracy. Out of 18,000 people in the county, only 3,300 were found to be members of any church. Had this census not been taken by a reliable person, some of us would have doubted the accuracy of the report. The Academy is striving through its Bible department to train and equip young people who can go back into their respective communities and take a place of leadership in the social and church life of their people.

The people of the mountains of Tennessee are a people of limitless possibilities. Livingston Academy is the means by which many of these possibilities are utilized for the good of the local community and also for the wider benefit of America and world life.

## "A Light Set on a Hill"

By MRS. GRANT K. LEWIS

BEAUTIFUL for situation, where one may lift one's eyes to surrounding hills, is Livingston, "our" Tennessee mountain school. "Our" fine high school building dominates the valley that holds the county seat town, and is indeed a light set on a hill.

Parked all round the campus are autos, busses, and what have you. These have brought boys and girls from a radius of fifteen miles. In several directions ribbons of roads wind out and up, and down and around, glorious views and ever-changing scenery on them all.

When these hillslides are bare of foliage one may follow with the eye little roads leading from the highways to right or left,

down and down, 'cross a creek, and there on until lost around another mountain. 'Way down there, on a bit of tillable land, is a cluster of buildings, the home of a Livingston schoolboy or girl. Up and up goes another path from the highway, leading to the cabin in a clearing, where other young folk live who could have no high school except for "our" Livingston. Such a drive in winter or spring makes one understand how impassable are mountain roads most of the school year and what all roads were like in these districts only a few years ago. It is not so hard then to believe the story of the man who has never been to Livingston though only twenty-five miles away. "I just never had the call to go so far," he told the teacher from the "outside."

So scattered are these little homes, and so meager the income the slanting farms produce, that school taxes are negligible. Precious are the children, however, and a good church, a good school, and a dormitory for the far-from-the-pavement ones, must be maintained. Some day Tennessee will see to it that no "missionary" money need be spent for schools in the poorer counties of its rich commonwealth. Until that time the mission boards hope to be able to carry on.

To these entirely or partly supported high schools the choicest Christian teachers go. There may be material reward in promptly paid salaries versus vouchers to be cashed in the indefinite future, but more satisfying ones are those gained by the unusual consecration of this cultured group of Christian teachers.

Space would fail to tell of each one, their university degrees, and training and special fitness for their work. Two members only can be introduced and they must be chosen by lot for all should be on your list of friends.

Superintendent Houtchens' name is synonymous with Livingston and we give him praise for assembling this corps of teachers. At Texas Christian University he gained a fine set of credits and a degree, but they are nothing compared to "Hattie Belle," his wife!

Mrs. Houtchens, at Texas Christian University, majored in domestic science and has been a teacher of her art to hundreds of girls at Livingston Academy, a jolly good companion to all the school children, to her faculty family, friend to the community folk, dependable church worker, besides mothering Natalie and Billie and keeping a wifely eye in Professor Houtchens' direction.

For five years she taught girls to make pretty clothes with neatness and economy and to plan and execute balanced meals with special thought as to times when it is difficult to have "the makin's." What wonderful long-to-be-remembered banquets and party eats were served by her girls! They sometimes "baked sixty pies that were all of a size" and sold them for the good of the school. Then, last year, tearfully and fearfully, she consented to change her work from schoolhouse to dormitory. There seemed no one so fitted to be matron. Mothering a crowd of girls means keeping them healthy, happy and helpful, and is no easy task. They just will not be all of those things all the time! Then there's a limited budget of which the less said the better.

But they have indeed become her girls, and always they will remember the good wholesome dormitory life, and wherever their lot be cast, the recollection of the jolly companions and the talk and laughter in the dining room, the hilarious songs in the kitchen, and the fun in the beautiful yard will be good for their souls—regular dormitory life in the best sense, superintended by this wise understanding woman.

Blanche was one who went to Berea College, where she took the domestic science course; an outstanding girl at Livingston, she kept up her record through the years at Berea. They said, "She is a credit to Livingston Academy and an extra fine girl." At commencement time in '30 she was called before a *person of importance* and told a very fine position was open to her. She declined it, however, because she said she felt she could help Mother by being near home, so she would try to get a neighborhood school. (She doesn't know the *person of importance* ever told that!) Home to Mother and a little mountain school after Berea, books, music, lectures, concerts, and all the cultural blessings! Well she knew her mountain schools;

small salary and hard to collect; the heartaches she'd have for cold and hungry children; such meager equipment.

So, wasn't it fine that she was ready when the call came, to fill the vacant place in "our" school, where she is fulfilling all the prophesies of teachers and her friends as to her fitness for this task?

Best of all, she has only to go up the path well worn by the feet of several Hinds' boys and girls to be home with *Mother!*

## Miss Bertha Converse

By MRS. JAMES HIGHFIELD

JUST two years ago last fall Miss Bertha Converse slipped over the shining hills into the heavenly places. Yet to those of us who knew her and fell under the spell of her matchless personality, she will live on, ever pointing out for us the precepts of true living. To say that she has left an indelible impression upon the lives of the students with whom she came in contact is to state an obvious fact. Hers was a personality that inspired her pupils to ideals of fine Christian manhood and womanhood. Many times today at Hazel Green Academy we hear her name spoken in reverence and her teachings reviewed again for the less fortunate who did not have the privilege of her friendship. Indeed, it is her guidance that has meant a life of usefulness and service to many of the students who have passed on into various spheres of service.

Some years ago when Miss Bertha was visiting in Florida, she inspected a school where the students earned their living expenses by actual work during and after school hours. Deeply conscious of such a need at Hazel Green, she brought back the idea on her return to school the next fall. She had long felt the need of some practical means of aiding ambitious boys and girls whose parents were unable to meet all the expenses connected with their schooling. Yet it was not until her return from the South that she had the solution to her problem. About a dozen of the outstanding girls were selected, girls who could keep their grades high and yet who could do more than was required of them in the classroom. These girls she divided into three groups, those who were just beginning their domestic training, those who had had some training, and those who were reasonably proficient. With their work in study periods, before and after school, she managed to have them do all the cooking for the school. Monday was made a holiday instead of Saturday, and these same girls then washed all the school linens and during the week ironed them. Thus outside help was eliminated and the service rendered by Hazel Green Academy to needy mountain girls was greatly extended. It is interesting to note that this scholarship system is still in operation today.

However, Miss Bertha's activities and influence were not limited to her classroom and her chosen field—domestic science. Her interest in the whole student body was too broad to be confined to one group of students. As it has long been the custom for the faculty members of the school to take turns leading chapel, so she served her turn. Hers were some of the most uplifting talks ever given at Hazel Green. She seemed to sense the immense responsibility that was hers, that of leading boys and girls into a fuller life with Christ Jesus, and her words showed that they had been carefully weighed beforehand. Her prayers would lead one to the feet of the Master himself, they were so much the outpouring of a soul in intimate touch with God. What a splendid inspiration for growing boys and girls, and how many found Christ, partly at least through her Christlike influence!

Not content with her activities at the Academy, numerous though they were, Miss Bertha carried on her heart the needs of the whole community. The young men, many of whom were not in school, and the older men touched her sensitive soul with their apparent unconcern about the Kingdom of God. Accordingly, she organized the Mountain Missionary Sunday School Class and became its teacher. Few women can make a Sunday school class interesting to men, but Miss Bertha proved to be an outstanding exception. Once a month she invited her class to a birthday party, the party being in honor of those whose birthdays fell in that particular month. In a community as



isolated as Hazel Green, these parties made up for the utter lack of social contacts provided for the townspeople. As a result, Miss Bertha's class was always the largest in the Sunday school. After a time she found a man to take her place as teacher, but she continued her parties until she left the school and knew she could not return.

The eighteen years of splendid service given to Hazel Green Academy by Miss Bertha Converse will continue on in the hearts and lives of the many students whose privilege it was to work with her. Like a pebble thrown into a placid stream whose ripples reach out farther and farther, so her influence will reach into the hearts of fathers and mothers and children's children and so on unto the perfect day.

## Henry Allen Stovall

**T**HOUGH a native of Mississippi, Henry A. Stovall is rapidly becoming converted to the mountains of Kentucky and to the task of educating the boys and girls there.

He received his education at Jackson, Mississippi, where he combined study with football, playing until he entered Transylvania at Lexington, Kentucky, to complete his college course. There he worked his way through school, preaching, doing work as night watchman, and using spare moments in any number of different ways. Mr. Stovall left Transylvania an ordained minister and returned to Mississippi to teach and preach.

It had been his dream to go as a missionary to Africa, and he was somewhat disappointed when his plans turned out differently. The call came to go to our mountain school at Livingston, Tennessee, where he taught for two years until going to Hazel Green, where he has labored as principal of the school for three years. Here he has found his calling! The school work, the association with boys and girls that he has always been especially successful in dealing with, problems that are always arising to be solved—all strongly appeal to him.

Such experiences as working in a powder plant at Nashville during the war, building roads in Mississippi, repairing bridges after the Mississippi flood, working with Boy Scouts—all have helped in meeting and solving such problems.

## "How Beautiful Upon the Mountains"

By DAISY McLIN HUBER

**"Y**ES, I'm from Hazel Green" has always served me as an effective password among our brotherhood. Hazel Green is dear to all, especially our faithful women who have shared generously and never forgotten the boys and girls of the Kentucky mountains.

If you want to see Hazel Green in her height of beauty, go in the time of violets, apple blossoms, dogwood and red bud,



The new school building and auditorium at Hazel Green—the pride and joy of the heart of Henry Allen Stovall

or in that season when all the hills around the little village are radiantly glorious with varicolored autumn leaves.

On my very first school day I ran off and went home. When my teacher sent an older sister for me I clearly recall my answer. Dressed in a red and white striped frock, "my new candy dress," I informed the family that I would not go back to school but would take care of my baby sister. I thank God that my parents convinced me otherwise.

The students of Hazel Green are debtors to all of those teachers through the years who have come bringing "good tidings of good." Space does not permit my mentioning all of their names but God knows "how beautiful upon the mountains" were these "bringers of good tidings." One of their most vital contacts was made through the daily Bible classes. I do not know any student who ever regretted the time spent in Bible study; in fact, I believe they all feel as I do that it was indeed a rare privilege.

For so many years the name of Miss Alice Hines was connected with Hazel Green Academy. She gave the very best years of her life in striving to instill into the lives of the students high ideals of honesty, truth, service and world brotherhood. Scattered in many different states today are former Hazel Green students who were tremendously influenced by this great woman of God.

The sweetest fellowship that I ever enjoyed with a teacher was with Miss Edith Converse. The beauty and nobleness of her wonderful Christian life are still an inspiration to me.

I recall one year when I went home from college my little sister telling me that on Decoration Day friends placed flowers on a tiny grave—the resting place of one of the children of H. J. Derthick who, though for many years he has been teaching elsewhere, is still remembered as one of Hazel Green's most beloved principals.

Folk will not forget the unselfish service of Mr. and Mrs. J. T. McGarvey. In so many ways their wonderful lives are woven into the tapestry of the Hazel Green community.

It was a real epoch in the history of Hazel Green when home economics and manual training were included in the courses of study. How glad I am that since coming to the Philippines I sent a letter of appreciation to Miss Bertha Converse before her last illness. It was she who with infinite patience and love taught us home management, meal planning, cooking and sewing. Many of the happy, successful homes of former Hazel Green students are due in no small part to the faithful service of this noble teacher.

Even though the trip to Hazel Green is quite difficult many dear friends have visited the school at commencement time or on Christian Women's Board of Missions Day. Imagine what riches were ours when such friends as Dr. Robert M. Hopkins, Mrs. Ida Withers Harrison, Mrs. Louise Loos Campbell and Mrs. Anna R. Atwater came bringing "good tidings of good."

A few months ago I received a letter from a cousin of mine who was telling me of the large woman's missionary society to which she now belongs, but she said something to this effect, "I have never seen a missionary society that had a finer spiritual fellowship than the one at Hazel Green." I agree with her. (Read about this society in the April number of WORLD CALL, page 44).

In May, 1930, my youngest sisters, twins, graduated from Hazel Green. Even though ten thousand miles away I experienced all kinds of emotions when I heard that one was valedictorian and the other salutatorian. The valedictory—"Our Golden Anniversary"—seemed fittingly appropriate for my sister whose grandfather with the aid of two cousins took the initiative in founding Hazel Green Academy which was later turned over to the Christian Woman's Board of Missions.

No one has read with keener interest than I about the splendid accomplishments of Henry A. Stovall, the present principal. The building projects that he has supervised have demonstrated to my people how they can use the raw materials which are available there. With gymnasium facilities a new emphasis will be placed upon health and wholesome recreation.

In August a young people's conference will be held at Hazel Green. How I wish that I could be there! The friends and

teachers of Hazel Green Academy have had a new vision splendid!

Through fifty years the women of our brotherhood have labored, sacrificed, prayed and shared in order that the glorious youth of my Kentucky mountains might also have that life abundant. The wonderful gift has not been accepted selfishly. Out from the portals of Hazel Green Academy has gone a noble army of young men and women, many of whom have finished in some college. Today doctors, nurses, ministers, lawyers, farmers, home makers, teachers, missionaries and successful business men arise and call you blessed! With the prophet of old we join the refrain,

"How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion Thy God reigneth!"

## My Mexican-American Coworkers

By E. T. CORNELIUS

VERY conservative estimates of the Mexican immigrant and Mexican-American population of Texas indicate that there are no less than six hundred thousand.

Of the 600,000 about one-fourth live in the area from Corpus Christi to the Rio Grande Valley, and other tens of thousands in the fertile rural areas around the Gulf of Mexico and the cotton regions of South Texas, as well as in the regions producing all kinds of vegetables and fruit and in a score of other regions where there is intense cultivation of important agricultural and horticultural crops.

Due to the isolated sections in which many of these people live, it is not always possible to spread out our all too small force of workers to meet the needs of these rural and small-town people. We have looked with longing at a dozen fields during these last two years, and have wished that we had the financial resources at our command to serve the communities occupied by thousands of Mexican farmers and farm laborers. We have some splendid lay workers who are experienced farmers, and who have been carefully trained in one of our fields—and who for a mere pittance to supplement their meager living gained by the sweat of their brow, could evangelize an area larger than entire states like Rhode Island. Because of the problems involved, these districts are practically untouched by any evangelical work, even though the finest type of Mexican people are to be found there.

San Benito, Texas, is one of the best communities in our great Rio Grande Valley, with about 4,000 Mexicans living in the town, and other hundreds living on the farms and ranches round about. A great number of these living in the town itself work, whenever there is work to do, on the citrus farms or in the production of vegetables for which the community is justly famous. Our worker in charge of this field is not a Mexican but an American, born and reared in northern Ohio.

As a member of the Ohio National Guard, he was sent to the Mexican Border during the World War, and there met the girl who was to become his wife and self-sacrificing partner in his present work. After the close of his war service, he established his home near his wife's family, and during the years that followed supervised the labor of scores of Mexican farm workers. No earnest Christian can work among these humble Mexican laborers without having compassion upon them, so this good man began to feel the urge to give them the gospel along with the day labor on the farm.

This experience led him to feel the need for further preparation and when your writer was serving the department of promotion in Ohio, he heard interesting reports of this consecrated young man, who was finishing his college work preparatory to the ministry. In the fall of 1927, I visited the little ranch chapel, provided by his father-in-law, and where a goodly number of Mexicans gathered on Sunday afternoons to hear the gospel and to study God's Word.

In April of this present year a beautiful chapel was dedicated in San Benito to house the congregation that has grown out of this pioneer Christian service. There is a church membership of almost fifty, with a splendid Sunday school and all of the neces-

sary activities of a congregation in that growing center. During the first year or two the English-speaking churches provided for his support, but recently the Mexican division has included him as one of the evangelistic workers. These earnest leaders are Glen H. Tussing and his wife, Gladys Tussing.

A scene that shall always remain very sacred in my memory is that of the old railway station in Monterrey, Mexico. An elderly man, long a leader in our church in the city, brought a chubby boy to the station for a final visit before my train should depart. He placed the boy in my care, with a prayer that he might be useful in the kingdom. The boy began his studies shortly before we moved our work from Northern Mexico to Central Mexico, and after a number of years preparation there, came to Texas Christian University at Fort Worth, Texas, for three years further preparation. While there he did outstanding work for the Mexican colony in the city and was one of the most popular students of the university.

This boy has been the pastor of our Mexican church in McAllen, Texas, for the past five years. When he was sent there, he knew no one and there was not a single member of our church in the community. Four years ago when this work came under my direction, I found him with a splendid wife, and the nucleus of a small congregation, most of them working in the citrus orchards, the vegetable fields or in the ordinary labor of that small community. The congregation has grown to have more than sixty active members; they now have a beautiful chapel and parsonage, and the minister and his consecrated and well-prepared wife have made a fine place for themselves, not only among their own people, but also among the American people as well and are winning a large number to the kingdom by his convincing preaching and his splendid Christian life. His wife is capable, a good pianist, a fine leader of women of the congregation, and the work grows under the capable leadership of this fine Christian family. Although everyone calls him Pablo, we dignify him by calling him Rev. Pablo P. Gloria.

The week of July 20, 1931, will always remain as a high point in the advancement of our Mexican work. Twenty-two pastors and church leaders gathered in the town of Robstown, Texas, for a workers' conference. Our church was started there in 1913 under the direction of Dr. Alton, then the missionary in charge of this area. Shortly after the field was opened J. M. Cueva was called as pastor, and remained there for nine years rendering a very conspicuous service to the Mexican colony in that area. The foundations were laid for a substantial work, and the present wonderful congregation is due in large part to his labors.

For the last five years, F. F. Davila has been the pastor, and the results of his ministry have been very remarkable. The members of the church live within a radius of fifteen miles of the church. Your writer knows of no finer group of Christians within any racial group. They are devoted to the church, constant in their attendance, and carry on efficiently a well-rounded program of service for their members. Most of the members are farmers—renters in almost every case. The owner of the largest store dealing almost exclusively with the Mexican trade, himself a good business man, is a faithful member of the church.

Mr. Davila, a young man with only limited preparation, has distinguished himself by his ability as an executive; the church is well organized and functions admirably. He is a splendid preacher, and is in demand among all religious bodies for special addresses and sermons. He has rendered conspicuous service to the Mexican people in general, by his service to the Mexican Consulate of the area; protecting the Mexicans of that district from unscrupulous men who take advantage of their humble estate. The local church has more than 150 active members.

There are other rural areas touched by our work, but these are the most outstanding cases. The American Christian in these communities where the Mexican laborer furnishes the man power for the development of the community, could well remember that our Mexican people know the difference between a Christian and a non-Christian by the manner in which they are treated. The church can do nothing that would bring greater joy or greater recompense than the evangelization of these thousands of Mexican rural folk.



# A Preview of the New College Year

## Athearn Butler's New President

**M**R. WALTER SCOTT ATHEARN will assume the presidency of Butler University at the beginning of the school year, succeeding Dr. Robert J. Alely whose resignation took effect July 1. Dr. Athearn resigned his position as dean of the Boston University school of religious education and social service in 1929 and has devoted himself since that time to research and writing. He spent the past summer in Oxford, England, in religious research work.

Dr. Athearn holds the following degrees: Ph.B., Drake University, 1900; A.B., University of Iowa, 1911; A.M., University of Iowa, 1914; and LL.D., Fargo College, 1929. He has also done graduate work in the University of Chicago. He began his teaching career in the rural schools of Iowa and later taught in Iowa city schools. From 1900 to 1904 he was professor of educational psychology at Drake University; in 1906 he became dean of Highland Park College and later of Des Moines University. He returned to Drake as professor of religious education and applied psychology in 1909, where he remained until going to Boston University in 1916. From 1916 to 1918 he served as professor of religious education in the graduate school there, and in 1918 became dean of the school of religious education and social service.

During his busy years as teacher and administrator Dr. Athearn has found time for a great deal of writing on religious and educational subjects. He is the author of twenty-six books, among which are *A National System of Education*, *An Introduction to the Study of the Mind*, *Character Building in a Democracy*, *An Adventure in Religious Education*, and *Organization and Administration of the Church School*. Another book, *The Mind We Teach and How We Teach It*, is now in the hands of the publisher. He is recognized nationally as an authority in the fields of religion and education.

Dr. and Mrs. Athearn will live in the new president's home given to the institution by Dr. Alely.

## Bethany College

Two foreign fellowships are awarded annually at Bethany to carefully selected students. Wolfgang Smend of Baden, Salem, Germany, has been selected for one fellowship for 1931-1932. He comes to Bethany with splendid recommendations as to character and academic attainments. His father is connected with the German embassy in Rome. The second fellowship will be awarded to a student from France, yet to be selected.

Three members of the faculty who have been absent on leave for the past year will return to their places. I. T. Green, who has been at the University of Chicago, will resume his duties as head of the New Testament department; E. V. Cook, who has been at Indiana University, will return

to the physics department; and Ira S. Franck, who has been at the University of Virginia, will return to the English department.

Arrangements have been completed for the annual lecture course at Bethany for the coming college year. The schedule will include the following: Dr. George N. Sutton, ornithologist; Phidelah Rice, monastic; Mrs. Delia Akeley, widow of Carl Akeley; the Salvi Concert Company, from the Chicago Civic Opera; and the Russian Cossack Chorus.

John C. Cochran of Cornell University comes to Bethany as acting professor of chemistry. He is a graduate of Cornell and a candidate for the doctorate in chem-

istry there in September. He has been teaching in the chemistry department at Cornell for several years.

their courses sanctioned by the New York body. Only institutions with high academic standards and good educational facilities are registered by the department. The report to the department showed that there are twenty-eight professors with doctors' degrees on the Butler faculty, twenty-three with masters' degrees, and fourteen with at least two years' graduate study to their credit.

The 1933 convention of Theta Sigma Phi, national journalism sorority, will be held at Butler, according to plans made at this year's convention at the University of Missouri. Chapters from Indiana and DePauw will assist the Butler chapter in preparations for the meeting.

Victor Twitty and Thomas Jaleski, of the 1925 graduating class of Butler, were awarded high honors at the Yale commencement in June when both received the M.D. degree. Mr. Twitty was awarded the National Research Council fellowship to the Kaiser-Wilhelm Institute at Berlin-Dahlen, Germany. Mr. Jaleski was appointed as assistant to Dr. Samuel Harvey, specialist in brain surgery and professor of surgery at Yale. Both these men entered Yale on scholarships from Butler.

Wendell Shullenberger, Butler, 1931, has been awarded a scholarship to the Indiana University school of medicine for the coming year. While in Butler he majored in premedical subjects and for two years was student assistant in the zoology department. Mr. Shullenberger is the son of Dr. and Mrs. W. A. Shullenberger of Indianapolis.

## Eureka College

Thornton C. Burwell of Decatur, Illinois, was chosen as a new member of the board of trustees of Eureka College at the annual election in July. Mr. Burwell is vice-president and traffic manager of the A. E. Staley Manufacturing Company of Decatur. In 1927 he was president of the Associated Traffic Clubs of America. Recently he has been state chairman of the Pension Fund in Illinois. Members of the board who were reelected are: Mrs. Nellie Chenoweth, Byron L. Colburn, H. A. Pearson, and C. J. Mitchell.

Phyllis Waggoner, '31, won first place in the nation-wide competition in the writing of French poetry, sponsored by Beta Pi Theta, national French fraternity. The prize was a scholarship at the French summer school at McGill University, Montreal, Canada.

The alumni association has undertaken the project of clearing Magdalene Hall of an indebtedness of \$10,000. At commencement time more than \$2,000 had been subscribed toward this fund. S. H. Zendt of Galesburg, president of the association, is leading in the appeal to the alumni.

Mrs. Ramona C. Beard has been selected as teacher of piano and organ for next year. Mrs. Beard taught piano and organ for two years at Culver-Stockton College and for the past two years has been teach-



Dr. Walter Scott Athearn  
President-elect of Butler College

istry there in September. He has been teaching in the chemistry department at Cornell for several years.

Miss Janet P. Jones has been named instructor in physical education and French. She is a graduate of the University of Michigan and has been on the faculty of George Washington University.

## Butler University

Courses of study at Butler University leading to the bachelor of arts and bachelor of science degrees have received the official approval of the education department of New York state, making it possible for Butler graduates to obtain teachers' licenses, to be admitted to registered law schools, and to receive full credit toward all credentials issued in New York for which a college education is a prerequisite. It is customary, according to Dean J. W. Putnam, for schools whose graduates plan to teach in New York to have

ing and studying in Chicago. She has studied in Paris with a number of artist teachers.

Miss L. Mae Clarke is another addition to the Eureka faculty. Miss Clarke, who completed her work for the master's degree at Purdue University this summer, will teach home economics. Her undergraduate work was done in McMurray College and Valparaiso University and she has spent two summers in Columbia University.

#### Bible College of Missouri

Dean G. D. Edwards spent the summer in California taking a needed rest from his strenuous duties at the Bible College.

Two new professors are being added to the Bible College faculty September 1. Carl Agee will begin work as associate dean and professor of New Testament Language and Literature. Dr. Agee is a graduate of Transylvania College and the College of the Bible and received his B.D. degree from Yale University. In June, 1930, he received the honorary degree of Doctor of Divinity from Culver-Stockton College. He is being supported at the Bible College by the Disciples of Christ. The Presbyterian Church, U. S. A., will support Frank A. Hoerner as professor of religious education. Professor Hoerner received his A.B. from the University of Illinois and his B.D. from the Presbyterian Theological Seminary in Chicago. He also holds an M.A. from the latter institution, and is within one year of his Ph.D. degree.

Recognition has come to Dr. Isadore Keyfitz, professor of Semitic Languages, History and Institutions, from the Uni-



Ministerial group Culver-Stockton College, with Dr. H. B. Robison, head of the department of religion, third from left in second row

versity of Missouri. The history department has requested him to offer a course in Oriental History in the Bible College, with credit in the university, and he was elected a member of the faculty for one year only, and without pay, that he might teach a course in the Russian Language. Eight university faculty members enrolled with him in the latter course.

A gift of \$15,000 will come to the Bible College through the will of Mrs. Frances A. Rea of Marshall, Missouri. Mrs. Rea

passed away in March. The principal sum of the gift is to be known as the P. H. Rea Memorial Chair Fund, honoring the donor's husband who was a trustee of the college. One-fourth of the income from the fund is to be added annually to the fund until it becomes sufficient to endow the chair. The remaining three-fourths of the income is to be used at the discretion of the board of trustees for the training of young men and women for Christian service.

## Twenty Filipinos Baptized

By FRANK V. STIPP

Superintendent Filipino American Christian Fellowship

COMING out from Los Angeles, we passed the old Spanish Mission of San Fernando, one of that chain of ancient churches that extended, a day's horseback ride apart, from San Diego to San Francisco. It spoke to us of the courage of the bearers of the cross in former days when the white man was the foreigner. Now we were going out to do "foreign missionary work" among those who had arrived a little later than the white man. Our destination was the Ventura Fruit Camp in which lived sixty Filipinos, doing work which the white man finds it hard to do.

A sharp turn in the road brought us abruptly to the camp. It was surrounded by a score of automobiles for this was a glad day in Filipino hearts and many had come from afar. Amador Bagasao had brought the group with whom he was laboring with Mr. Gunn, their sponsor, fifty miles from La Verne. A year ago an event similar to this had occurred in that group. Already a familiar air was

to be heard but upon drawing near the words were found to be not the familiar ones belonging to the tune "There is sunshine in my soul today," but rather *Naragsac daytoy aldaw ita*. It was a hot day but a hundred and twenty-five had crowded into the game room for the service. There was no ceiling, the walls were whitewashed. The benches which had no backs were supplemented by boxes upturned, comfortable enough for those who really wish to worship. To some of us who had often worshiped in the plain chapels of distant lands, the setting seemed strangely familiar. Someone's sense of beauty had made itself felt in the abundance of flowers. A picture of David hung on the wall. Across the front sat the leaders, the chairman a son of one of our most honored pastors in the Philippines. By his side was the manager of the camp, our smiling host, baptized by the same hands that had baptized Mr. Morales. He had cooperated most heartily with Mr. Morales and other workers in preparing

for this day. The meeting was not short but no one complained of the large number of talks including the usual surprise, a call without warning for "Mr. Stipp to give us a sermon in Ilocano." The most appropriate theme available seemed to be the oft-repeated expression of Filipinos, "God bless you."

Then, after the bountiful dinner for which a goat had been sacrificed, we drove to the church, there to accomplish the real purpose of the day. These young people should feel that they are a part of the church in America and also that the church really cares for them. Here the twenty young men (a young lady also made the confession but was not baptized) dressed in black or white robes marched into the auditorium and sat in the front of the church surrounded by their friends. It was a beautiful sight. Mr. Morales conducted a wonderfully impressive service. He took the confession in the loved native tongue, Mrs. Dye gave the charge and Mr. Watts, the local pastor, led them one by one into the water there to be buried with their Lord in baptism. Soon the day was over but that day shall never pass from the lives of those who were privileged to be there. Indeed, with twenty souls added, that day shall never be lost in the ongoing of the Kingdom of God.



# We're in Mungeli

By HOMER P. GAMBOE



Lalju Master and his wife and child, with a class in the Mission Primary School, Mungeli, India. Note the contrast with the non-Christian group on this page

MUNGELI is thirty-three miles from Bilaspur, the nearest railway station. Many years ago, during one of the worst famines in India, a branch line was started to Mungeli from Bilaspur; the roadbed was completed but nothing more. Thirty-three miles with a fair road and a Ford is not what it used to be in the days when horses and carts were considered luxurious in comparison to ox-tongas. Provisions were often carried out by coolies on foot. Eighty pounds of ice ordered in time of illness dwindled to two pounds during the thirty-three-mile journey. In the olden days a round trip to Bilaspur was an achievement. Even yet during the rainy season the most innocent ditch is apt to swell to such proportions that motors cannot pass for days. Earthen vessels are tied to small rope beds and upon these the travelers are carried across. Last year a sudden rise in a stream made it impossible for Miss Fleming to cross with her motor and she was compelled to leave it for nine days until the water subsided sufficiently to bring it home.

Mungeli, in forty years, has grown from a community where there was not a single Christian to one of our strongest Christian communities. In the Mungeli area, are now three other churches which have developed from the mother church and there are numerous villages where there are one or more Christian families. Dr. Hira Lal and Sonaran Bai, his wife, were our first converts. From an insignificant Hindu boy of an inferior caste Dr. Hira Lal has gradually developed into one of our best doctors. But this is not his outstanding achievement. From his early acceptance of Christ he has been a sincere Christian and a Bible student, and the loving trust and respect with which he is held has made his name famous in hundreds of surrounding villages. During her extensive work over a period of sixteen years Miss Fleming says she has never yet found a village where someone has not known and been helped by him. We recently visited the capital of a native state.

From the moment of our arrival, when it became known that Dr. Hira Lal was there, he was sought after, and high officials of the state paid us honor and were unsparing in their praises of him and his work. Twenty miles away the same thing occurred in another town. It was difficult for us to get away because Dr. Hira Lal was being so sought after. A quiet, gentle, unassuming man, with loving kindness in his every feature and movement, with no false piety, but always telling of the Gospel of Love, teaching of his Christ, and living the Christ-life, that is Dr. Hira Lal.

For many years the Mungeli church was housed in a small rectangular building which gradually became inadequate as the church membership grew. It became so crowded that, even pressed together on the floor as the Indians sit, the space was so jammed that many had to stand on the outside. After much sacrifice, and a great amount of labor much of which Mr. Moody himself contributed while he was overseeing the job, a large new church was completed in 1928. Mr. Moody worked in the intense heat of the India hot season and late into the nights in order that the building might be finished before the rainy season set in. The building is in the form of a T. There is a large cement platform which not only serves as the rostrum but

also is admirable for the religious plays which are given in the church from time to time. In a side room are the small beginnings of what is hoped will be a church library which will aid in providing reading material for a community which is famished for want of good literature. The people do not have reading material in their homes. The floor of the church, like those of the Indian homes, is of a mud plaster. This dries to a considerable degree of hardness in this hot climate, but in order to prevent its injury all those who enter leave their shoes at the door of the church—a typical Indian custom—and no one gets his shoes mixed with others' either! It is hoped that this mud floor may be replaced by a cement one at some future time. This new building is now proving of great value as our place of worship while the old church building is being used as a community center where games are played in the evening and where community singing is carried on once a week; also on Sunday it is used for the junior Sunday school and for the junior church services. An attempt is being made through these community activities to provide entertainment and a social life as well, for those who lead a rather drab existence. India has not yet learned to play.

We have been placing a growing emphasis upon the offerings of the church. More and more is being said about the indigenous church. Our churches have within the past few years been assuming responsibility rapidly. This of necessity has meant greater giving on the part of our Indian Christians. Where many are still illiterate it is a difficult problem to keep track of individual offerings. Envelopes are of little value to those who neither read nor write and when distributed they are usually torn up by children before they are brought to the church. Our Indian churches have developed an ingenious method which, though apparently cumbersome to the Westerner, is the most satisfactory of any plan for keeping records of gifts. The offering boxes are divided into small compartments with a slit



W. Henry, evangelist, and H. P. Gamboe, with a village class near Mungeli, India

in the lid of each, above which is written a number and name. Each member learns his own place on the box with the aid of the deacons and a very accurate account is kept of the gift.

We have been attempting a new method of evangelistic activity in Mungeli, namely village classes. These have been in existence in three or four of our other stations for some time but are especially needed in Mungeli, which is located in what is known as the Chattisgarh area, where the people are especially ignorant and backward and very corrupt in their morals. Two of my evangelists have opened schools in two separate villages. The curriculum of these schools is being carried out in so far as possible according to the newer educational methods rather than the old government school standards. Religious training is foremost among the subjects taught. Not only does the evangelist work in the class but, through the pupils, he comes in intimate contact with the parents, assists in their problems, in their illness, etc. Community programs and lectures on sanitation, health, temperance, etc., have a part in the program along with teaching of the Christ.

This concentration, it is hoped, will achieve a thoroughness which more general methods have not accomplished. It is as yet too early to prophesy what the results will be. Such a program takes time in order to see the tangible results but the definiteness of the task gives a satisfaction and promise of results. Participation in

Flower girls for an Indian Christian wedding—Rachel and Alice Gamboe and two Indian sisters



the work of these classes has already brought joy, in that pupils who would otherwise never have a chance are now receiving it. Their bright faces, in spite of naked and often very dirty bodies, as they enter intently upon the task, prove that children of castes considered unworthy of training have potentialities approaching those of their higher-caste neighbors whom they serve. In one of these classes a girl of eleven, one of seven sisters who is having her first opportunity to learn, approaches me eagerly upon each visit, her bright and beautiful face beaming with delight as she proudly shows what she has learned. In our other school a young boy has proved to be exceedingly dramatic in

the telling of Bible stories. Our evangelists are very enthusiastic over their new field of work and usefulness.

It is only natural that in a country where the customs, ignorance, and superstitions of centuries have become laws in themselves, that we have periods of discouragements. But the achievements of half a century again rejoice us when we realize how tremendous they really are. Are we not somewhat presumptuous when we feel that we might within so short a time overthrow what centuries have made so exceedingly hardfast? It is to the glory of the power of Christ that so much has been brought about in so comparatively short a time.

## Baseball in the Orient

By THOMAS A. YOUNG



Winning baseball team in Sei Gakuin baseball series among primary schools in Takinogawa, Tokyo, Japan

JAPAN runs the United States a close second in its interest in baseball. Every school of any importance has its baseball team and the annual series between the teams of several of the leading

universities arouses as much interest in Japan as do our National and American team games at home.

The Sei Gakuin Middle School—seeking to create a deeper interest on the part of

the primary schools of Takinogawa, Tokyo—took advantage of this baseball enthusiasm and organized a series of games between the primary schools—offering to the winning team the Sei Gakuin Cup. The inclosed picture shows the winning team—Number 7 Primary School of Takinogawa, Tokyo.

Six schools participated in the contest—all games being played off on successive Saturday afternoons. Each succeeding contest proved more interesting than the former and the final one drew large crowds of supporters from each school as well as from the community. All games were played on the Sei Gakuin grounds and in this way our school was very favorably brought to the notice of the community.

The picture shows the winning team—Captain Yoshida holding the cup, which was presented by T. A. Young, acting president of the Sei Gakuin, who can also be seen in the picture. A number of the teachers of the winning school as well as of the Sei Gakuin—together with a number of the Sei Gakuin students who helped with the series are also shown in the picture.

It is hoped to make this series an annual event—including a larger number of the neighboring primary schools from year to year.



# Missionary Organizations

## Woman's Society

1931-32. *Bypaths of Service.*

Devotional Theme: *And He Spoke Unto Them—An Earthly Story With a Heavenly Meaning.*

## Young Matron's Society

1931-32: *Abundant Life for the Country-side.*

Devotional Theme: *And He Spoke Unto Them—An Earthly Story With a Heavenly Meaning.*

## Guilds

1931-32: *Treading World Byways.*

Devotional Theme: *And He Spoke Unto Them—An Earthly Story With a Heavenly Meaning.*

October Topic: *A Challenge to New Conquests.*

Devotional Theme: *The Prayer God Heard.* Luke 18:9-14.

THE October meeting is the second in the series of study of our Rural Home Mission work. In September we gave our attention to the people of the mountain regions of Kentucky and Tennessee, people whose forebears were among the earliest settlers in this country. Next month we are to consider the American Indians who received us into this land, the French Acadians who came in misfortune and the Negro whom we brought by force. This month however three different groups of people, agricultural and village, industrial, claim our time—people who have come comparatively recently, voluntarily and for their own advantage. These are "foreign language groups" which does not necessarily mean that they do not know our language or that they know their native tongue—many speak both, some English only, still others only the native tongue. These groups are: Latin-American people, the 100,000 Mexicans living in the Rio Grande Valley, that "Magic Valley," sixty miles long and twenty miles wide; Oriental people, the Japanese in the Rocky Ford region of Colorado and the Imperial Valley of California; European people, living in the Coke Regions of Pennsylvania. Remember we are considering only country and small-town groups so will not be studying great groups of these same nationalities living in our cities.

There is a wealth of appealing material for this meeting. Three leaflets are available, two on the Mexicans and our work among them, "The Rural Mexican in the United States," and "A Mexican-American Farmer's Daughter"; one on the Japanese work, a very fine and easy-to-use playlet, "The Church Seeks the Japanese-American Farmer." These leaflets are found in the packet of leaflets provided by the U. C. M. S., and are in the keeping of the Chairman of the Program Committee.

The following WORLD CALL articles in 1931 issues are on the theme: Mexicans in the Rio Grande, May, page 20; Among Rocky Ford's Japanese, May, page 20; and in this issue: America's Changing Missionary Landscape, page 5; These Things It Did for Me, page 8; Illiteracy, a Challenge to Home Missions, page 11; A Madonna of the Furnaces (biography of Bessie Beckett), page 15; Along the Trail of Home Missions, page 28; Facts About the Japanese, page 38.

Since three distinct groups of people are being studied the leader will need to exercise care that all three groups of people or phases of work are represented. It will probably be necessary to make a selection of materials for use as more is offered than most societies can possibly utilize. If three numbers on the program is the usual length of meeting then a logical plan would be to use the playlet on the Japanese work with brief

introductory remarks regarding the general work among rural Japanese, the story of the Mexican-American Farmer's Daughter, with explanatory remarks regarding our work in the Rio Grande, and the story of Bessie Beckett with covering statement concerning the Coke Region work.

Some way should be found to call attention to all available material not used in the program. The articles with accompanying pictures might be made into posters and displayed in the meeting. Green poster paper similar in color to the May WORLD CALL cover page might be used and would help remind people of the "Town and Country" theme. Or different members might be asked to show WORLD CALL open at the article and summarize in one sentence the contents of the article. Or a rapid-fire quiz might be conducted using questions similar to "Hidden Answers."

The leader will want to check her program arrangement with the condensed paragraphs found in the Annual Program Booklet for the October meeting and with suggestions in the Leader's Help Leaflet.

For the Fellowship Hour, since our program deals with several new American groups how would you like to join Uncle Sam in a "Recognition Party"? This you can do by having the chairman of the social committee or someone she may choose, to represent America and ask each section to provide a representative of one of the New American groups. America may wear a white dress, draped with bunting or a flag, and the special guests will dress to represent Mexico, Japan and the European lands from which our New Americans come. Decorate with the flags of the nations which you can probably borrow from the Primary or Junior Department of the church school. Have the president of your society stand in a receiving line with these special guests. She will introduce each person to America who will, in turn present them to each of our New American guests. For refreshments you may want to serve tamales (which you can buy in the can and heat before serving) followed by Japanese tea and European pastries.

Another suggestion we pass on to you from a group that has tried it. The chairman of the social committee gave written notice of the plan to each section leader who, in turn, gave it by word of mouth to each member of her division. The plan was this: each person found among her own possessions something Japanese or Mexican and something definitely European like Czech-Slovakian pottery or glassware, Italian drawn work, Bulgarian or Swedish embroidery, French or Belgian lace. If each person brings one article you will discover that you have quite a collection.

## My Country is the World

(May be sung to the tune of America)

My country is the world;  
My flag with stars impearled,  
Fills all the skies;  
All the round earth I claim,  
Peoples of every name;  
And all inspiring fame,  
My heart would prize.

And all men are my kin,  
Since every man has been  
Blood of my blood;  
I glory in the grace  
And strength of every race,  
And joy in every trace  
Of brotherhood.

Anonymous.

# Programs for October

## Circle

(For young people, ages 18-24)

1931-32: *In Many Lands.*

October Theme: *Sight and Insight.*

Worship Theme: *No man whose vision is bounded by color can come into contact with what is highest and best in the world.*

## Senior Triangle Club

(For boys and girls, ages 15-17)

1931-32: *World Highways.*

October Theme: *Our Church and the Nation.*

Worship Theme: *No man whose vision is bounded by color can come into contact with that which is highest and best in the world.*

## Intermediate Triangle Club

(For boys and girls, ages 12-14)

Fall Quarter, 1931: *Trails of Discovery in World Friendship among NEW AMERICANS.*

October Theme: *Our Work Among New Americans at the End of the Monongahela Trail.*

## Leader of the October Meeting

ARE you making use of the vast amount of materials available for the program during the month of October?

### World Call

The first suggestion on page 15 of the program year book is to locate all of the home mission centers of our land. Notice the references which will assist in a résumé of the work. Three copies of 1930 WORLD CALL (July, August, September) will supply such an abundance of material that it will be necessary to cull out the best.

### God and the Census

Follow this part of the program with the short articles from the book *God and the Census*, page 41, the theme "When Shall a Mission School Withdraw?"

### Program Packet Material

Then use the material in program packet "The Changes in Home Missions." It is not always true that once a piece of work is done it remains the same forever and ever, that is, if there is growth and accomplishment. Divide the article "The Changes in Home Missions" into three parts, if you wish, and assign them to three young people on your program. The division may be as follows:

Discussion of the changes in home missions relating to the Oriental and Mexican.

Discussion of the changes in home missions relating to the Negroes.

Discussion of the changes in home missions relating to the Indian.

This will help the group to be familiar with the home mission centers of the United Christian Missionary Society; and make them familiar with the ways in which to give from the Circle. You have noted also the changes which may take place in general policy and administration.

### Meet These Leaders

Aren't you ready to meet several of the fine leaders who are rendering invaluable service among their people? Meet Mr. Cueva, pastor of the Mexican Church at San Antonio, Texas, an outstanding leader of the Mexican Christian Institute. Mr. Unoura, pastor and leader at the Japanese Christian Institute at Los Angeles, California. As you introduce Mr. Unoura, would you not like to use also the material found in WORLD CALL, page 19, July, 1931? Meet Mr. Herod, pastor of First Church, Indianapolis, and superintendent of Flanner House.

THE Triangle Club at Pueblo, Colorado, has made a definite study of "My Purpose," as found on page four of the program year book. They were challenged by the items in "My Purpose" and added three others to this list.

Bring visitors to the monthly meetings.

Bring year books to each meeting.

Stay for communion and church service on Sunday morning.

"My Purpose" has become a working standard for these individual members of the Triangle Club.

### How About Your Triangle?

It isn't too late to present "My Purpose" for acceptance to the members of the Triangle. What would it add to the interest of the monthly meeting, if the members attended every meeting on time?

What would it mean in growth if each one brought visitors and enlisted at least one new member?

What would be the result in an understanding of missions if every member read several missionary books during the year?

What joy would come to others if every member brought his offering each month, and it was mailed every quarter to the United Christian Missionary Society.

### It Would Mean

Just this, that the Triangle Club would be alive, and the most wide-awake, alert group of young people in your local church. It would mean, also, that the influence of the Triangle Club would be felt on World Highways of our nation and our world.

### "Shall We Find a Path or Make One?"

Two leaflets are in the packet telling the story of the school at Hazel Green; one prepared by the students and the other by faculty members. Together with these leaflets, refer to the two articles in WORLD CALL which are listed in "Highway Guide." You will want to use "The Amazing Story of Hazel Green." Did they build their dormitory? Well, see page 30 of the July, 1931, WORLD CALL and the picture of the building on page 30 of this issue.

### "You Never Do Your Duty Until You Do More Than Is Required of You"

How is that for a motto? You will find the "Spirit of S. C. L.," a splendid article; and "Highway Guides" refers you to January, 1930, WORLD CALL, page 23.

THE *Trails of Discovery* for this quarter will take us among *New Americans* whom we sometimes call European Immigrants. (\$.50) We hope that you have an intermediate department in the church school and an Intermediate Christian Endeavor society so that you can use all the units of this correlated material. In case you do not, however, you can supplement your Triangle programs with material from the other units or else order only the Triangle pamphlet.

*Good Citizenship* needs emphasis in program planning for the youth of today who are to become leaders in our nation's life tomorrow. The discussion programs of this *Trails of Discovery* take up the problems of obedience and adjustment to the rules of the home, school and social group as a basis for developing relationship to the community and nation. This is closely connected with the World Friendship programs dealing with *New Americans*, since they have many problems of adjustment in this, their adopted land—problems of becoming good citizens.

The *October* program gives the historic background for the work of our church in the Coke Regions of Pennsylvania and the story of the beginning of that work, its leaders and some of its accomplishments. We have been unable to put in dramatizations because of lack of space but you can get them for a nominal sum by writing to the Department of Missionary Education, Indianapolis. Indian and pioneer pictures and relics will give good atmosphere for your program.

An interesting project for your group will be to find out if there are any *New Americans* in the city, town or community in which you are living. Friendly contact and some definite attempt to share with these new friends should follow. If your group is unfortunate enough not to have any such opportunity perhaps they can go back into their own ancestry for an interest center, then find out through books and the Victrola how much we are receiving from our new American friends.

A book-shelf and a reading contest may appeal to your boys and girls. Gather all the books you can borrow or buy on this most interesting theme and encourage the boys and girls to read all they can. Sometimes this can be done in connection with the supplementary reading required in the high school English classes which will make it doubly popular.



# Devotional Study for Missionary Societies

OCTOBER

## The Prayer God Heard

Hymn.—*Sweet Hour of Prayer.*

Scripture Lesson.—Luke 18:9-14.

Solo.—*The Garden of Prayer.*

ALL is not prayer that calls itself by that name, and in this parable Jesus shows us what true prayer is by letting us overhear two men at their devotions. Attention is called to the air with which they come to the sacred place, their attitude, their words of prayer and the results of their service.

Nothing quite so clearly reveals the real man as his private prayers, and we are able to study definitely the characters of which the prayers are an indication.

Hubbard says, "Here is the Pharisee—the good man. Listen to his own statement, 'I am not unjust or an extortioner or an adulterer. I fast twice a week; I give tithes of all that I get.' Jesus did not say that the man was a hypocrite. He does not hint at such a thing. And what a record that was! He was a just man; he was kind; he was pure; he was temperate and benevolent—a good business man, a good neighbor, a good citizen, a good churchman. How many members of the church today could give as good an account of themselves and give it honestly? When such a one comes into any community, he is welcomed with open arms, is accounted a model Christian, is invited to join the church, and we are ready to overlook a good degree of self-satisfaction in his case."

The publican's description of himself is brief and striking—"Me, the sinner." That tells the whole sad story. We are told that nobody but a traitor to his country would accept the office of publican. Having given up his self-respect when he took up the business, it is easy to imagine that dishonesty, greed, oppression and kindred sins might have a place in his life and conduct. A traitor alike to his country and his religion, he would not be a desirable neighbor or a useful member of society.

Let us study what meaning this story may have for us and discover how it was that, with so many good deeds to his credit, the Pharisee was a thing odious to God and man; while the publican, with so much evil-doing against him, found his way into the pathway of blessing and grace.

"Can you imagine the Pharisee standing with the publican and saying, 'Our Father . . . forgive us our trespasses and give us this day our daily bread'? Yet no other kind of prayer is acceptable. Do we clearly realize that? Have we really understood that in the Lord's Prayer, one is bound by the very words of the prayer to join in thought and sympathy with his fellow-men?"

It is difficult to see how one can accept the Fatherhood of God and deny the brotherhood of man.

It is significant that the Pharisee even while praying had time to gaze around at his neighbor's faults. Hubbard says, "A man never comes near to God when his mind is wandering hither and thither in censorious criticism of his fellow-men. In prayer we look up in aspiration, or we look down in humility; we never look around in criticism or curiosity."

Lucecock calls attention to Jesus' warning to his disciples, "Beware of the leaven of the Pharisees." "We are guilty of the sin of the Pharisee when our worship brings forth no fruit in our lives or when we allow the outward observances of religion to take first place over the great plain matters of right conduct, of sympathy and love, and of that humble, childlike attitude of spirit, without which no man enters the kingdom." "It is ever so much easier to go to church every Sunday, or to say our prayers every day, than to keep ourselves from slandering, or from impure thought, from losing our temper or to refrain from envy, from selfishness and coldness."

"We need a careful guard lest we become intellectual Pharisees. Do we ever feel thankful that we are not like the crude, loud, ignorant family across the street or the masses on the other side of town?" What effect have our advantages of education and environment had on us? Have they made us snobbish, distant, superior?

Racial Pharisees obstruct the coming of the Kingdom of God. Those of the Anglo-Saxon race with little or no understanding or appreciation of the genius and virtues of oriental races, frequently look upon them with contempt. The only way in which thousands of Americans ever treat our immigrants is with a superior contempt or patronage.

Differences of wealth, of occupation, of position, too often cause an attitude even in Christian people, which cannot be distinguished from the Pharisee's miserable boast, "God, I thank Thee that I am not as the rest of men."

Someone has said that Jesus was the most indistinguishable optimist who ever walked the earth. He saw the good possibilities in the greatest sinner. Yet he regarded the self-satisfied, hard formalism of the Pharisees as the most hopeless thing in the world, and he said, "Let them alone."

The sincerity of the publican's prayer shines out in the directness and intensity of his plea. "He embodies perfectly the basic attitudes of Jesus in the Beatitudes and so is a perfect model on which to form our prayers." "Blessed are the poor in spirit." "Blessed are they that mourn." "Blessed are the meek." "Blessed are they that hunger and thirst after righteousness." These qualities in one's life

are open doors through which God enters, bearing the gifts of pardon and power.

Song.—*Take Time to Be Holy.*

The Lord's Prayer.

"O Thou by whom we come to God,  
The Life, the Truth, the Way;  
The path of prayer Thyself hast trod:  
Lord, teach us how to pray."

—LELA E. TAYLOR.

## Facts Regarding the Work Among the Japanese in the State of Colorado

Gleaned From a Conversation With Miss Clara Crosno

### Fact One

THE work carried on by the Colorado people, assisted by the United Christian Missionary Society, among the Japanese gardeners of the Arkansas valley of Colorado was begun in 1926 because of the fact that there were large numbers of Japanese working in the valley without any religious influence whatever. The need was felt by Christians of the churches in that valley, and when Miss Clara Crosno, a returned missionary from Japan, visited a friend in that area, she felt the call of the work and began serving without any assurance of salary or definite support.

### Fact Two

The Japanese are scattered for fifty miles in farms up and down the Arkansas valley in quite isolated groups, sometimes families being entirely alone. They work on the cantaloupe ranches very largely, as this is the great Rocky Ford cantaloupe section of the state of Colorado.

### Fact Three

The public school system of the valley consists of consolidated schools, to which the Japanese children are allowed to go and they are picked up by the school buses and carried to and from the school together with the children of white farmers. It is a very hopeful and splendid thing to note that the white people of this valley are very much more friendly to their Japanese neighbors and much less prejudiced than in the far western states where there are many more Japanese.

### Fact Four

The economic condition of these Japanese cantaloupe farmers is ordinarily fairly secure and they live rather comfortably. In fact, the "cantaloupe king" of the valley is a Japanese, but crop failures have been very severe in the past several years and conditions have not been at all favorable.

### Fact Five

There are some Buddhists in the locality but practically nothing is being done by other communions for the Japanese, which lays an especially great responsibility upon our people who have done this good thing. The congregation of our church at La Junta was strengthened and made happy

on receiving into fellowship five Japanese families. We trust that this proportion will grow, not only in the LaJunta church but in other churches of the valley. This is the Christ way rather than to establish a mission to which they must go, or have no church services at all. The great distances which the Japanese must travel to any one point, makes the establishment of one mission station an undesirable thing. There are a few Japanese who are members of the churches in Las Animas, Rocky Ford and Swink, as well.

#### Fact Six

In the city of Crowley there is a Sunday school of forty to fifty Japanese, meeting in the Japanese hall near the town. This center is twenty miles from Rocky Ford. Another Sunday school meets in the public school building in a rural section five miles south of Rocky Ford. There are thirty-five in this Sunday school.

#### Fact Seven

Miss Crosno carries English classes for about thirty Japanese women and twenty-five children. She says there is great interest in the distribution of tracts and she has been obtaining Japanese Testaments and other literature from our missionaries in Japan to distribute.

#### Fact Eight

When Miss Clara Crosno was asked what were the future plans for the work in Colorado, she stated that greatest emphasis would be laid upon work with Junior children, in the hope that they would grow up into fine, substantial members of the churches of the Arkansas valley. At the present time there is need for a Japanese preacher to reach the adults, as many of them do not understand English well enough to be served acceptably by an English church.

known among the missionary societies of Ohio and a member of the executive committee of the United Christian Missionary Society, invited those present to take a trip through a cemetery to visit the graves of departed friends whose graves could be readily recognized by the "tombstones." These were drawn on cardboard with easel rests and bore the names "Worry," "Frowns," "Noncooperation," "Dates," "Dishonesty," "Criticism," "Jealousy-Envy" (twins), "Faultfinding," "Selfishness," "Impatience."

The life of each one was described in poetry or story by Mrs. Strang and when she placed the last one on the platform it indeed looked like a graveyard. The presentation was so realistic that it haunted us for months and we decided that they must all be buried again and new friends put in their place. Accordingly our June meeting this year was given in the form of a pageant called "Planting a Garden Over Our Departed Friends."

The leader of each of our ten groups in the society was given a banner, on one side of which was printed the name of the departed and on the other side the flower to be placed in the garden in their memory. Thus "Frowns" on one side of the banner carried "Smiles" on the other side and the banner was deposited in a basket of flowers on the platform, as the following was repeated: "Smiles will make this old world brighter. Smiles will bury every Frown and will make our work seem brighter as we strive to carry on." The other banners read: Worry-Faith; Non-Cooperation-Cooperation; Dates-Thoughtfulness; Dishonesty-Honesty; Criticism-Love; Jealousy-Envy-Kindness; Fault-finding-Praise; Selfishness-Others; Impatience-Patience.

MRS. CHRISTINE H. UHL.

Cleveland, Ohio.

## Good Ideas That May Be Used Anywhere

### A Box to India

**A**S A special missionary project the women of the Hillside Christian Church, Wichita, Kansas, sent a forty-four-pound box of articles to Miss Lucile Ford of Kulpahar, India. The box included crochet cotton, laces, ribbons, dolls, toys, pictures, beads, crayolas, needles, bar pins and other articles that may be of service in the woman's and children's homes in Kulpahar. Miss Ford will incur no expense in receiving this box as the women provided money for the customs duty as well as for the expense of sending it by Dr. Hope Nicholson.

### A Japanese Garden Party

**T**HE Girls' Circle of Grand Island, Nebraska, held their first meeting of the missionary year at the home of their vice-president, where the beautiful natural flower garden had been arranged to represent a Japanese garden. The twenty girls were attired in kimonos and sat on cushioned mats artistically arranged under the beautiful trees. The secretary impersonated the census-taker and new goals for the new year, big enough to challenge the best in every girl, were adopted. It is interesting to note that this church went beyond its quota in WORLD CALL subscriptions for last year.

### Missionary Heroes Remembered

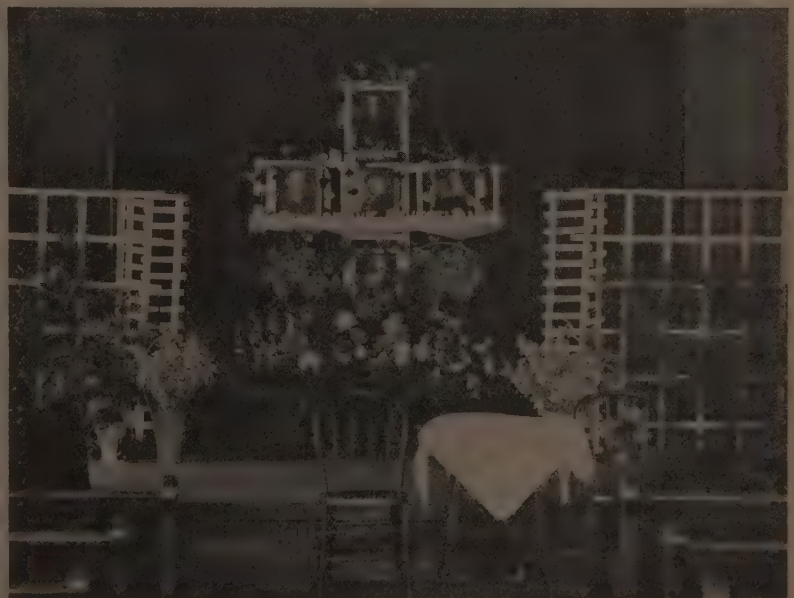
**O**N SUNDAY morning June 14, Willard McCarthy, pastor of the Christian Church, Ord, Nebraska, conducted a special missionary memorial service, honoring those who have given their lives to missionary work both at home and in the foreign field.

The service, which was in itself noteworthy, was made much more impressive by the scheme of decoration used on the rostrum, which was symbolic of those who have passed through the gates by way of the cross. White latticed gates adorned with flowers and greenery stood ajar, while a flower trimmed cross in the background

with the words "For These We Give Thanks," bore the pictures of the missionary workers who have gone to their reward, and in whose memory the service of the morning was held: A. McLean, first general secretary of foreign missionary work; George W. Muckley; J. H. Mortimer; Mary Kingsbury, missionary to India; Dr. Albert L. Shelton, who was murdered by bandits in Tibet; while other pictures adorned the wall, and the sermon not only honored the missionaries but our pioneer preachers as well.

### Tombstones Or a Garden

**A** UNIQUE program was put on at West Boulevard Christian Church, Cleveland, Ohio, about a year ago, when Mrs. A. R. Strang of that city, widely



Memorial service at Ord, Nebraska



## Echoes From Everywhere

### Official Meetings In China

The Annual Convention of the Disciples of Christ in China opened April 23 at Nanking. The meetings were held in the church at South Gate. There were ninety present at the opening session.

The following convention officers were elected for the year 1932: President, Mrs. Edna Gish; Vice-president, Tung Teh-fu; Chinese Secretary, Chiang Tiao-chi; English Secretary, Miss Wenona Wilkinson; Treasurer, Lee Chow-wu.

The convention closed with a union worship service, Sunday afternoon in which all of the churches in the city participated. Dr. Cheng Ching-yi of the National Christian Council delivered the address. Following this service there was a union communion service conducted by O. J. Goulter and Lee Chow-wu.

The convention accepted the invitation of the Nantunghow Station to meet with them in 1932.

Following the convention a two-day retreat for evangelical workers was held. The day opened with a morning watch service at seven-thirty—a period of individual devotion—all of the delegates coming together for breakfast at eight o'clock. Practical problems which our workers are called upon to meet every day were discussed and a number of inspirational talks were given by guest speakers. The hour from five to six was reserved as a social hour, thus giving all of our workers a concrete example of a well-rounded Christian life.

EDWIN MARX.

Nanking, China.

### Special Religious Work

It is our purpose to keep the whole atmosphere of our boys' school religious so that every day the boys will be open to such an influence. The daily chapel service as well as the already large and constantly growing number of Christian teachers and students is helping much in this.

The Berean Bible Class meets every Thursday afternoon and is in charge of one of our younger teachers—a very earnest Christian. The regular attendance is about 100. This Berean Bible Class has organized each of the six classes of the school for definite Christian work.

In each class officers who are Christians have been selected and these serve as nuclei around which to center the work and influence of each class.

Sunday morning Professor Mikami conducts a Japanese Bible Class for the students of the first three years and I have an English Bible Class for the upper students as well as graduates. Twice a year special speakers are invited to address the entire student body on Christianity and those volunteering for a special study of Christianity looking toward their baptism are given special care by the pastor of the local church. This last year 90 in all signed cards asking for

this special instruction, of whom 22 have already been baptized. Among those baptized every class was represented—there being 7 from the fourth year. This promises well for the present year for these have now become fifth-year students.

THOMAS A. YOUNG.

Takinogawa, Tokyo, Japan.

### Who's Who In China

One of the Methodist missionaries in Wuhu had the flu in March and has had a difficult time recovering. His heart got bad and he is just now able to get out a little. While he was having to keep quiet he spent some time examining the 1931 issue of "Who's Who in China." You will be interested in some of his findings. There are the names of over 900 men in the book, and 10 per cent of those men are *Christians*. When you consider that one in 800 (or some say 1,000) of the general population of China are Christians, it is certainly significant that one in *ten* of the men who are of sufficient importance to get into "Who's Who" are Christians. There are only 19 women in the book and 14 of them are Christian leaders.

Do you hear it said that Christian missions have been a failure in China and that missions will soon be abandoned? It is easy to make such groundless assertions, but here is the fact of "Who's Who." It is a volume published by secular newspapers that would certainly not give the preference to church people.

STELLA TREMAINE.

Wuhu, China.

### In the Coke Region

You will be pleased to hear something about our work. Most of us are preparing for our summer camps just now. I think that most of our Scouts and Camp Fire Girls will go to the mountains for a few days.

The Republic folks have just closed successful vacation schools and Miss Ross and Miss Boll are teaching in the young people's conferences in Bethany the last two weeks.

With the assistance of J. E. Gordon, of Morgantown, West Virginia, I am in the midst of a summer evangelistic campaign at Dry Tavern. We are conducting the services in the open air when the weather permits, moving into the chapel when it rains. So far we are having good attendance and expect to have a great meeting. A summer evangelistic meeting is an experiment, but we hope a "noble" one.

CHARLES G. ALDRICH.

Republic, Pennsylvania.

### Honoring Mother In Mexico

As in the United States Mother's Day is celebrated not only in the churches here in Mexico, but also in all of the daily schools. We really had two pro-

### In Memoriam

Mrs. H. E. Fuller, Ladonia, Texas, July 3, 1931. President of missionary society and exerted a wide influence. Sister of Mrs. W. M. Williams of Dallas. Age 57.

Mrs. E. D. Draper, July 12, 1931, Los Angeles, California. Member of Magnolia Avenue Church and missionary society.

Mrs. Laura Waggoner, July 21, 1931, Los Angeles, California. Member of Magnolia Avenue Church and missionary society.

Mrs. Mary R. Ellis, June 27, 1931, Knoxville, Tennessee. Member of First Church and missionary society.

Mrs. Mollie Roney, June 30, 1931, Bethany, Illinois. Charter member of church and missionary society.

Miss Swanie Kelly, May 16, 1931, Cincinnati, Ohio. Faithful member of Carthage Christian Church.

Mrs. Mary Sanford, Warren, Ohio. Member of Central Church.

Miss Rebecca Lowey, McArthur, Ohio. Pioneer member of church and missionary society.

Mrs. J. C. Winders, June, 1931, St. Joseph, Missouri. Corresponding secretary of missionary society.

Miss Jennie Burgess, June 9, 1931, Paris, Missouri. President of Monroe County Woman's Missionary Society, for more than twenty years president of local missionary society, teacher in Primary department of Sunday school for forty years.

Mrs. Rachel Doyle Davis, April 17, 1931, Kansas City, Missouri. Devoted member of missionary society and church.

grams in honor of mothers here in the Colegio. In the morning the kindergarten presented its program, giving a demonstration of the regular program of work. The outstanding accomplishments of the morning program were the construction of a railroad engine, an airplane and a steamship, all made of blocks, by three different groups of the kiddies. The little folks then gave representative dances from many of the different countries of the world, each couple presenting a different country. As they came out dressed in the national costume of the country and presented their little dances they made a most charming picture. At the end of the program each youngster presented his mother with something that he had made for her in kindergarten in anticipation of the event.

In the afternoon of the same day the other grades of the primary gave a program in honor of their mothers, and in this case also each boy and girl presented his mother with something that he had

made especially for her during his hand-work hour. It is a fine thing that such emphasis is being given the place of the mother in the home and school work, because the lot of the mother in this republic is notoriously unfair and unhappy.

H. T. HOLROYD.

*San Luis Potosi, Mexico.*

#### Athletics and Age-Long Customs

Two weeks ago we had a track meet at the Academy, not an interscholastic contest, but just a meet of our own students. If you are not afraid of getting wet I wish you had been there. The rain came down all day—part of the time it was a drizzle and part of the time it poured—but the boys went through all their events just the same. They did not make such good records as they did last fall on a fine day, but they did their best, and no one withdrew because of the weather. That may not seem much of a wonder to you, but if you knew what a radical revolution it has taken to make the son of a rich family willing to put on a skimpy track suit and run and jump into a sand pit that was half full of water, fall down in the mud and come up just plastered with red clay, you would know it was a great sight for us who have seen something of the transformation.

I wish you could have seen the son of one of our preachers in the Chucho district run the two hundred meter race. He is a fine strong boy, well muscled, not so emaciated as most Chinese boys are. He has the movement of a real runner. He ran a beautiful race and was within about three feet of the nearest runner when he fell like a ton of brick about six feet from the goal line. The fall took off a great patch of skin above his knee, but he got it wrapped up and ran in a difficult relay race.

STELLA TREMAINE.

*Wuhu, China.*

#### Finished At Last

The orphans moved into their new home at the west end of the Mission compound the first week in January. Since that time we have been busy settling the orphanage belongings and having a few additional necessities made for the building. Half of the second floor has not been floored as yet but all of the rest of the building is in use. We are even using the unfloored section to hang meat in for drying. With the exception of the room used for storing clothes and dry goods of all sorts the place is fairly well furnished. Because there are so few families in Batang we have taken some furniture from the unoccupied houses to furnish the orphanage. This does fairly well, although it is American style furniture. The kitchen is the most pleasant room in the building and differs from most Tibetan kitchens in that it is well lighted and ventilated and has no smoke in it. Mr. Duncan's new stove and chimney seem to be working all

right and will probably help in the matter of keeping the eyes well.

K. LOUISE H. DUNCAN.

*Batang, West China.*

#### Proud of Graduates

We always follow with keen interest the progress of those who have gone out from Sei Gakuin. This year 27 graduates—including some who graduated this last year as well as others out of school a few years—successfully passed examinations for entrance into higher schools. These schools included the Imperial University, the Higher Normal School and several of the larger private universities. We are unusually proud of our graduates and the success many of them are achieving.

THOMAS A. YOUNG.

*Takinogawa, Tokyo, Japan.*

#### Her Last Request

Our hearts have been saddened recently by the death of one of our oldest members. Pan Ta Tai Tai has left us. She was past seventy years old and a very devout Christian. The men and women sit on different sides of the church in Wuhu and we have a woman to serve the communion emblems to the women. At the time I came to Wuhu Pan Ta Tai Tai was the deaconess. I have received the emblems of our Lord's broken body and shed blood from her hand many times. It seems that something very precious has gone from my experience since she is gone. But she had a glorious home-going. I heard a woman say who was present when she died, "I had never seen a Christian die before—I didn't suppose that anyone could die so peacefully." I was present when her body was put into the coffin. In the old days in China the sons put hundreds of dollars' worth of gold and jewels and other precious things into the coffins of their parents. During the last hundreds of years they put in imitations of these things and burn paper images of everything conceivable that a person could want. Christian people too sometimes want certain things in their coffin just as American people sometimes request to be buried with a wedding ring on the hand, or something of the kind. When the body of Pan Ta Tai Tai was put into the coffin there was her sister-in-law with her Bible and hymn book wrapped in a large handkerchief, just as she always carried them to church. She had wrapped them herself about two weeks before she died with the request that they, and nothing else, be put into her coffin.

STELLA TREMAINE.

*Wuhu, China.*

#### Colegio Inglés "On the Air"

As has been its custom in past years the Mothers' Club of the school gave a reception and program in honor of the teachers on the annual Teacher's Day. This year besides the usual number of recitations and speeches in keeping with

the day, the committee in charge arranged to have the Municipal Orchestra present to furnish the music for the occasion. And then to add to the importance of the event arrangements were made with the local broadcasting company to broadcast the entire program. This was the first time that Colegio Inglés has ever "gone on the air," and it didn't cost us a cent. We have a fine loyal group of teachers, and it is because of their faithful attention to detail day by day, that the Colegio has been able to build up its rather enviable reputation.

H. T. HOLROYD.

*San Luis Potosi, Mexico.*

#### Where Operations Cost Little

We are working under emergency conditions with a crippled staff. Our fifty-bed hospital has been caring for an average of eighty inpatients for the last month, although this is supposed to be our slack season. The Red suppression campaign at Luanchow by the government is the reason for half of our rush season. And for some strange reason the civilians are coming in the same as during the rest of the year. Then too I have been installing the new light plant and have had a heavy run on the x-ray and operations because of the bullets to be found and the fractures to be operated on and put in casts.

Even though the house fees have been higher this month than any other month in the year, it doesn't tell the tale, because we have been giving reductions to the military. They have flooded our private rooms, as well as wards, and many had to be put on straw on the floor. But all were charged only the forty-cent ward price and four dollars for operations that usually cost from eight to ten dollars.

Although the work is very heavy on Dr. Tsui, Miss Han and myself, we have things well in hand now and are getting along fine. We have a fine bunch of students and they have shown a good spirit of co-operation throughout.

DR. D. S. CORPRON.

*Luchowfu, China.*

#### Hidden Answers

1. How many baptisms last year through Home Missions activities?
2. How much will the general budget of the United Society have to be reduced this year, and why?
3. Where did "Moonlight Schools" have their birth?
4. Who is Bessie Beckett?
5. Who is the new president of Butler College?
6. What and when is Youth Day?
7. How did Pan Ta Tai Tai's casket differ from Chinese custom?
8. What is the cost of an operation at Luchowfu, China?



# Forward Steps Taken in Christian Endeavor's Golden Jubilee Convention

By BERT H. DAVIS

A CONVENTION of broad dimensions, spiritually and numerically, was the long-awaited Golden Jubilee International Christian Endeavor Convention, which met in San Francisco, California, July 11-16.

From this congress of ten thousand young people, broadly representative of the spirit of Christian youth and the three million Christian Endeavorers of North America, came a new program that emphasizes personal, religious and civic responsibilities. Again youth has summoned youth to acquire, to the greatest extent possible, spiritual power and technical preparation and training for what President Hoover termed "the myriads of problems of the future" in society and in religion.

One after another, leaders of the religious and civic and social causes of the day presented their messages to the crowds in San Francisco's Civic Auditorium. There was no effort to capture the movement en masse for any specific program. Rather, these were personal calls, correlated through a careful planning of conference and forum sessions, with the "school of the convention," in which forty large classes met daily for discussion and exchange of ideas.

## Missions Strongly Presented

The new movements in Asia bulked large in the convention emphases. Kagawa of Japan had been invited, but illness delayed his departure from his home, so that he was unable to be Christian Endeavor's honored guest. C. Y. Cheng, of Shanghai, moderator of the United Church of Christ in China, in his address, "The Changing Orient," informed and inspired his young audience. He believes that China has "turned the corner" in religion, and that the church will again receive enlistments, for its Master is increasingly a power in Chinese thought. Edmund D. Lucas, president of Forman Christian College, Lahore, India, brought a stirring message of Christian progress in India. It was significant that musical selections in the service at which both Dr. Cheng and Dr. Lucas spoke were given by the Hawaiian Christian Endeavor delegation of forty members.

The denominational conferences, some of which included a young people's supper or banquet, strongly presented the claims of evangelism, stewardship and missionary extension.

World peace and interracial good will were stressed in address and conference. A youth disarmament petition, addressed to President Hoover, was launched and many signatures were quickly given to this project. The President is urged to use the new international law principle of the Peace Pact of Paris to cause our

government "to take leadership with a definite program for the reduction of armaments."

## Christian Citizenship Defined

By a special radio broadcast nationwide, which was received clearly in the convention hall by an audience of ten thousand, President Herbert Hoover, one-time Endeavorer, greeted the delegates and challenged the movement to "higher privileges and opportunities to serve with the vigor, courage, and idealism of youth in the myriads of problems of the future." The President's seven-minute address closed with these words—"A better world is the mission of youth. It is your mission!"

Robert Ropp, chairman of Allied Youth, the new young people's movement to maintain prohibition and law observance, captured the hearts of all with his stirring message and fine personality. Mark A. Matthews, pastor of First Presbyterian Church of Seattle, Washington (a church which has thirty-three Christian Endeavor societies), gave a brilliant analysis of the background, progress and possibilities of national prohibition. Such presentations were amplified and discussed in a series of sixteen age-group forums—other forums in the day-by-day series dealing with evangelism and Christian ideals, world peace and racial good will, and church unity and missions.

W. A. MacTaggart, of Toronto, spoke of the progress of the United Church of Canada, and commended a similar goal for the churches of the United States. The convention took no formal action on this subject, but in the keynote address of the convention entitled "Greater Things Than These," President Daniel A. Poling had called upon Christian Endeavorers to be ready to lend assistance to their own church leaders in projects of church union.

## "Greater Things Than These"

But above and beyond all movements and social causes, the convention gave its heart to the acceptance of Jesus Christ as personal Savior, to an enlarged program of evangelism and personal devotions, to tithing and the stewardship of ability, and to the call upon some for full-time Christian service. Without pressure, for the declaration was made difficult and serious, the enlistment of more than sixty for Christian life work was received.

The Quiet Hour messages of William Hiram Foulkes, of Newark, New Jersey, vice-president of the International Society, were a daily inspiration to thousands. Fred B. Fisher, of Ann Arbor, Michigan, former bishop of the Methodist Episcopal Church in India, drew upon his vast missionary experience for instances of the world's need and the manner in

which devoted Christians may personally help to meet it.

One of the most gripping, if the briefest, of convention speakers was "the best loved woman in the world," Mrs. Francis E. Clark, eighty years young, whose sweet and optimistic messages to the convention and to various groups of delegates will always be remembered by the listeners. Young people spoke in all the principal sessions of the convention. Many of them were leaders in the twenty-four simultaneous methods conferences held each day.

Carlton M. Sherwood was chosen as general secretary of the International Society of Christian Endeavor. Milwaukee was selected as convention city for 1933. Delegates warmly praised the San Francisco civic authorities and the general convention committee, headed by Paul Shoup, president of the Southern Pacific.

The Golden Jubilee convention was memorable on a score of counts. It was an event in current religious progress.

## Public Library in San Luis Potosi

THE Mission in San Luis Potosi offers to the public a library of nearly two thousand volumes. The "Biblioteca Publica" is housed in a large, airy room on the same property with the mission homes and the church. It is only a half block from the Colegio Inglés which makes it possible for the pupils of the secondary department to pass many free periods there. An increasing number of students from the government secondary schools and the university are taking advantage of the library as it is the only free public library in the city. While many of the books are religious in character, an attempt is made to supply reading matter along all lines—science, philosophy, poetry, fiction. There are newspapers, both Spanish and English, the best of the Mexican magazines and the *National Geographic* and *Popular Science Monthly* in English. These two can be appreciated even by those who know little or no English.

The library is in charge of a young Mexican woman, a member of our church. While her education hardly suffices to keep the books in proper order upon the shelves, she is exceedingly faithful and trustworthy and feels her responsibility for keeping the library a pleasant, quiet and attractive place.

The library also serves as a distributing point for Bibles. There is always a supply on sale and many have been sold during the past year.

MRS. HOWARD T. HOLROYD.  
San Luis Potosi, Mexico.

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# Station UCMS Broadcasting

THE many friends of Miss Mary J. Judson, for many years treasurer of the Christian Woman's Board of Missions, will be glad to know that she has been able to return to Indianapolis following serious illness in Florida during the winter and spring and that she is slowly regaining her strength.

Our sympathy is extended to Edwin Marx, secretary of our China Mission, whose mother, Mrs. Charles H. Marx, passed away in July.

In asking permission of the publishers to use in the October issue of the magazine, *The Methodist Preacher*, some sermon outlines given in Stephen J. Corey's book, *The Preacher and His Missionary Message*, the editor put the outline taken from A. McLean at the head of the list. Its subject is "The New Test and the World Mission of Christianity."

Commenting on Mr. Corey's book, the editor says, "This volume should be in the hands of every preacher. . . . It is the preacher's handbook on missions."

Miss Joy Taylor of the missionary education department spent part of her vacation in California where she was present at the marriage of her sister, Ammie Jean, to Ritchie Fayette Lyman of that city on July 25. Announcement of the marriage comes from Mr. and Mrs. William Brooks Taylor of Jackson, Ohio, parents of the bride.

Speaking of weddings—the female contingent at headquarters, especially, has been all a-flutter, following the announcement at a dinner party recently of the engagement of Miss Mary Campbell, second vice-president of the United Society, and I. E. Metcalf, formerly pastor of our church at Spokane, Washington, more recently with the Pension Fund and just now carrying some studies at Chicago University. The date of the wedding has not been decided, but it will probably be some time in the fall. Our congratulations to Mr. Metcalf and best wishes for them both.

Miss Adaline Goddard of Enid, Oklahoma, field representative in the department of religious education, had the misfortune to be injured in an automobile accident while en route to the Arkansas Young People's Conference, July 15. We are glad to know that after several days in a hospital she was able to take up her work.

The Girls' Club at headquarters furnished the program for the evening of August 5 at Bethany Assembly, Bethany Park, Indiana, consisting of a dramatized worship service, with slides, and a four-act play "Two Masters." The girls showed real dramatic ability and we can heartily recommend the play to any group wishing to drive home a truly missionary message.



Mrs. L. E. Brown

New superintendent of Emily E. Flinn Home, Marion, Indiana

Our sympathy is extended to Mrs. H. O. Pritchard in the death of her mother, Mrs. A. M. Byers of Franklin, Indiana, July 25. In this connection we are reminded that Mrs. Pritchard's grand-

daughter, Jane Allison Houck, until the death of her Great-grandmother Byers, had the rare distinction of having four grandparents and eight great-grandparents living. The maternal grandfather is H. O. Pritchard, secretary of the Board of Education.

All of the sacrificing on the mission fields is not done by the senior members of our churches and missionaries; our junior members also do their share. Louise Hagman, daughter of Dr. and Mrs. Hagman of Nantunghow, China, has recently recovered from measles. Shortly after Louise's recovery, a son of one of the servants came down with the disease. The doctors at the hospital wished to give the child convalescent serum, but in order to do so it was necessary that they obtain some blood from someone who had had the disease and was therefore immune. Louise very courageously gave her blood for the purpose, insuring the sufferer a speedy recovery.

Those who have read the story of Bessie Beckett found on page 15 of this issue will be interested to learn of her marriage on July 30 to a friend of her early girlhood, Blaine Rader of Kirkland, Indiana. The marriage took place at the home of an aunt in Tipton, Indiana. Miss Beckett will be greatly missed in the work to which she has given about thirteen years of loyal and devoted service but we are glad for this happiness which has come to her.

Miss Julia Warren, who has spent three years teaching in Ginling College, Nanking, China, landed in New York August 7, where she was met by her father, W. R. Warren. The family will spend some time at Bethany Beach, Delaware, the first time in seven years that they have all been together.

We note with interest that during the past year annuity bonds to the amount of \$55,660.73 were issued by the United Society. A good way to make investments in these uncertain times.

During the last few months the following have died in the Homes for the Aged: Jacob Fetzer and Warren LeBarien at the Northwestern Home, Walla Walla, Washington; Mrs. Clara Bowles and Mrs. A. T. Harston, California Christian Home; Mrs. Frankie Burnham, Emily E. Flinn Home, Marion, Indiana; Miles H. White and Miss Almira Lee, Jacksonville, Illinois.

W. J. Bennington has been elected chairman of the board of supervisors of the Northwestern Christian Home, Walla Walla, Washington.

## An Important Announcement

The Department of Church Erection of the United Society and the affiliated Board of Church Extension announce to the churches desiring to accumulate funds for building purposes that sums of \$100 or multiples thereof will, until further notice, be received to be used solely in the work of Church Erection, such sums to be loaned to churches at 6 per cent interest to aid in financing the erection of new buildings, in remodeling old ones, or in refinancing building debts; the monies thus received to be returned by the Board of Church Extension to the churches with interest at the rate of 6 per cent per annum, compounded annually.

Sums up to \$20,000 will be returned to the churches within 90 days after receipt of request, and all sums above \$20,000 will be returned within 6 months after receipt of request.

All communications with reference to this matter should be addressed to Secretary John H. Booth, Missions Building, Indianapolis, Indiana.

## Adult-Young People's Worship Program for Sunday Schools

For Use Any Sunday in September  
Theme: A Common Humanity

**Aim:** To deepen our understanding that the fundamental precept of Jesus is the oneness of all races and nations in God and his love; to learn anew that no race has a *superior* right to God's gift, but that each shares it in common brotherhood.

### Call to Worship:

Serve the Lord with gladness: come before his presence with singing.

We are his people and the sheep of his pasture.

**Hymn:** "Fling Out the Banner," or  
"When Thy Heart With Joy  
O'er flowing."

**Prayer:** That our individual thought and sympathy may be quick to reach out to others in personal contact at home, or in the projection of service and prayer abroad; that all races may know God and his redeeming love.

**Scripture:** Acts 17:22, 23, 28.

**Story:** Tell about Mr. Tdong (found in this number of *WORLD CALL*, Missionary Illustrations for September 6).

"Christ is more than all the creeds,  
And his full life of gentle deeds  
Shall all the creeds outlive.

Not what do I believe, but Whom!"

**Hymn:** "Fairest Lord Jesus."

## Missionary Illustrations for Uniform Sunday School Lessons

### September 6, 1931: Turning to the Gentiles

Paul's passion to carry Christ to all people was undaunted by the scorn of the men of Antioch. He knew Christ as the supreme human need for Gentiles as well as Jews, so he did not falter in his advance.

A current mission journal, *Home and Foreign Fields*, tells of a Chinese evangelist whose devotion is comparable to Paul's. Mr. Tdong is of high culture and education, with a faith and style said to resemble Moody's. Formerly he was vice-president of Shanghai College. He is honored and esteemed by the Chinese for his ability, accomplishments and character. Like Paul, he has a passion for presenting Christ to men. He not only seeks those who know him not, but he is also zealous for reviving the Christians whose faith has grown lukewarm. His favorite hymn is "Must I Go, and Empty-Handed?"

Mr. Tdong holds revival services among students. After one such meeting he said to a fellow-worker, "Some people tell me not to preach to the students so much about prayer and Christ. But I must preach the truth, and I believe that the Chinese need Christ now more than they need anything else."

Such words from the lips of an able native leader put to shame current criticisms that missions are no longer potent in China and other foreign lands.

### September 13, 1931: Some Missionary Experience

Fred J. Paton, missionary in the New Hebrides, is a son of Dr. John G. Paton, the great missionary pioneer.

In his effort to extend the gospel, Mr. Paton makes difficult trips into the Hinterland of his island, swimming flooded rivers, scaling precipitous cliffs and pene-

trating dense brush. Sometimes he must cut his own way through tropical plants and creepers.

Often he is the first white man the natives have seen. In fear, they receive him with weapons pointed at his heart until they learn he is not an enemy. He makes friends with the dirty old chiefs, some of whom boast of having been cannibals. But they are so touched by his trust that they sometimes give him gifts, even to a cannibal spoon, once white, but now ebony-colored with human blood, grease and dirt!

Mr. Paton always seeks the chief's consent to settle in his village a native teacher who is no longer a savage but a follower of Jesus. Such a teacher erects a neat little thatched cottage, contrasting sharply with the dirty pigsties, low and smoke-filled, in which the heathen sleep. The teacher and his wife take up their life among these forest children, teaching by words and deeds of Jesus' love and sacrifice. If the chief gives his consent with promise of protection, they are unmolested, for such a promise is kept even by the worst of them.

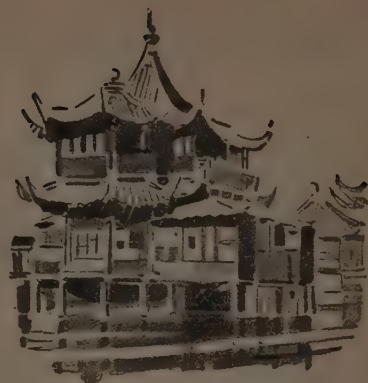
### September 20, 1931: The Council in Jerusalem

Whatever the conflicting circumstance might be and whether institutional or personal, Paul held the crux of Christianity to be "serve one another in love."

A lawyer tells how, when he was sixteen, a deacon stopped him one raw January day as he and a chum were planning a fishing party through the ice for the next day. It was soon after he had joined the church.

The deacon had been over to a sick neighbor's, found the family in need, and was about to send them a good load of wood.

"Why can't you play the Good Samaritan and saw it up in the morning?" he asked the youth.



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"We're going fishing tomorrow. I guess you'll have to look up somebody else," was the reply.

"I see," said the deacon. "I thought it would be a good chance for you. You and me and the rest of us are all the Lord Jesus has left to tell what a good, self-denying Savior he was. If there wa'n't no Christians living up to their high calling, there wouldn't be a whisper for the Lord this side of heaven."

The young man, rebuked, gave up his fishing trip and sawed the wood. After that, whenever he was tempted not to serve another in love, he remembered, "We're all the Lord Jesus has left."

### **September 27, 1931: Review—The Spread of Christianity in Asia**

When Charles W. Abel of New Guinea was in America on furlough, he was interviewed by Mr. Moody.

"Have you found the work encouraging, and do the converts from savagery readily assimilate Christian ideals and customs?"

"The changes I have seen among these people seem almost miraculous. It is hard to believe that they have advanced so far out of intertribal warfare and barbarous customs in fifty years."

"Do you agree with the frequent statement that native religions are best suited to racial temperaments and conditions?"

"No. Such a statement is an evidence of total ignorance of primitive peoples. In New Guinea the predominant feature of their life is terror. Their belief in an evil spirit world is an obsession. When the story of the gospel comes to them with its messages of a supreme being who loves all mankind, a new note of joy and love enters into them. This contrast is seen in heathen and Christian funeral rites. The savages believe the spirit of the dead man must be placated by elaborate gifts and ceremonies, lest he return to avenge himself for imagined slights."

"Mr. Abel, you have given your life to this work in New Guinea. Candidly, do you feel that it has been worth the hardship, sacrifice and isolation?"

"Unhesitatingly, yes! The sacrifice counts as nothing in comparison with the joy my wife and I have found in this missionary enterprise."

## **What the Readjustments Mean**

(Continued from page 4.)

danger of keeping American children there in adolescence, the families can serve only two terms on the field. Because of this the first term of six years is largely spent in getting the language. Another grave problem lies in the fact that missionaries cannot stay at such an isolated point without a doctor and it is hazardous to have only one doctor. If he comes on furlough, or withdraws because of illness the other missionaries would likewise have to leave. The station and work is not big enough for two doctors. The staff is at the lowest possible ebb at Batang now, with the necessity of the doctor's family coming on furlough soon. To stay in the work there would necessitate a large

increase in appropriations at once.

The early hopes of Dr. Shelton and others was to make Batang the way station to enter Lhasa, the Tibetan capital. With the coming of the airplane age, Darjeeling in North India, becomes much closer and the journey over the Himalaya passes from that point far easier than the long, dangerous road across Tibet. Besides this, Batang is not now on the main highway from China to Tibet as it was in the early days. The trade route now used runs far to the north. Another factor is the continued revolutionary condition and the attendant banditry which prevails along the two possible routes into Tibet. From the beginning when the call came to enter Tibet, both the missionaries and the society have recognized many of these difficulties, but have courageously carried on in spite of them. The problems have increased with the changes of recent years and now the imperative restriction of the financial situation makes them for the time being, insuperable. The work there has not been wasted and every effort will be made to conserve the results.

Jamaica is the oldest of all our fields and the best occupied by churches. It is the logical point from which to withdraw first. The Jamaican Christians will be disappointed and find it hard for they were already working on a five-year plan looking to self-support. A modest fund will be in hand, the interest of which can be used by the native mission churches as they carry on their own work.

The Philippines is an advanced country and Filipino leadership for the churches is better developed there than in most fields. A ten-year program of gradual withdrawal of missionaries has already been adopted there. The present necessity will demand a rapid speeding up of that plan. There will be losses and heartaches but the retaining of a missionary family or two to help in the work and especially to direct the effort among the mountain pagan tribes, will help to stabilize the Filipino Christians in their new responsibilities.

The United Society like all other mission boards is facing some stern realities in these difficult days. The adjustments are being made with the most painstaking care. There will be misunderstanding of course, and differences of opinion. The hardest part will be to make the missionaries and native constituencies in the fields involved understand. To them our commitments are sacred and it will be hard for them to understand the lessened giving of our people. We make the adjustments here in America with no opportunity for them to sit in our counsels and share in the decisions. It will all be hard, but we must have faith that in the end good will come and with the shortened lines strongly held during the present emergency which has compelled us to dig in, we must attempt even better work. As the brotherhood rises to new levels of stewardship which will remove the present burden of deficit, we shall be able to strengthen the work already established and undertake new advances.



# Receipts for One Month Ending July 31, 1931

United Christian Missionary Society  
From Churches and Individuals

	General		Special	
	Fund	Increase	Funds	Increase
Churches	\$ 5,103.96	\$1,741.09*	\$ 352.00	\$ 414.00*
Sunday Schools	3,661.44	259.08*	8.00	8.00
Christian Endeavor Societies	146.19	332.84*		
Missionary Organizations	4,129.25	568.38*	230.72	230.72
Individuals	1,552.50	508.65*	35.00	775.00*
	\$14,593.34	\$3,410.04*	\$ 625.72	\$ 950.28*

## From Miscellaneous Sources

Bequests	\$ 250.00	\$2,000.00*		\$ 19.75*
Interest (U. C. M. S.)	3,309.79	1,772.73*		
Interest (Old Societies)	847.45	847.45		
Receipts (Old Societies)				
Home Missions Institutions	222.50	428.02*		
Benevolent Institutions				
Annuities			1,800.00	943.16*
WORLD CALL Subscriptions and Advertising	1,753.01	150.11*		
King's Builders	91.84	64.66*		
Literature	3,021.57	58.43*		
Miscellaneous	3,714.52	3,047.35*	49.28	2,068.22*
	\$13,210.68	\$6,673.85*	\$1,849.28	\$3,081.13*

## Board of Education

### Supplementary Report for 1930-31

Churches	\$86,587.26	\$16,879.60*
Endowment Crusades	739.67	1,435.38*
	\$87,326.93	\$18,314.98*

\*Decrease.

## Missionary Register

### Missionaries Arriving on Furlough

Mrs. P. C. Palencia, Philippine Islands; Seattle in June.  
Mr. and Mrs. Allen R. Huber, Philippine Islands; sailing latter part of September.

### Missionaries Going to the Field

Dr. Elizabeth Lutz, India; S.S. "Cedric," White Star Line, from New York City, October 17.

### Birth

Robert Malcolm, to Mr. and Mrs. M. H. Duncan, Tibet, May 19.

## Wichita Convention Reduced Railroad Rates

THE Railroad Passenger Associations in the United States and Canada have granted reduced railroad rates to the International Convention of Disciples of Christ to be held in Wichita, Kansas, October 6-11, 1931, as follows:

(a) Short limit ticket—fare and one-half for the round trip.

(b) Thirty day limit ticket—fare and three-fifths for the round trip.

The rates named in (a) and (b) are for tickets good going and returning via the same route only. Under item (c) are listed exceptions to this rule also Passenger Association territories in which and conditions under which diverse route fares can be obtained.

(c) Trans-Continental Passenger Association, Western Passenger Association:

From stations in Arizona, British Columbia, California, Nevada, northern Idaho, Oregon and Washington tickets will also be sold going via a direct route and returning via any other direct route; certain indirect routes will also be authorized from these states at fares slightly

higher than those applying via the direct route.

Southeastern Passenger Association, Trunk Line Passenger Association, New England Passenger Association, Canadian Passenger Association—Eastern Lines:

Diverse route fares will also be authorized on basis of 80 per cent of the one-way fare applying from starting point to destination via route used on going trip plus 80 per cent of the one-way fare applying from starting point to destination via route used on return trip.

NOTE: no diverse routes will apply south of Jacksonville, Florida, or between the A. C. L. R. R. and S. A. L. Ry. through the Virginia gateways.

### Central Passenger Association:

Tickets will also be sold on the one and three-fifths fare basis, going via one regular route, returning via any other regular route, the fare being computed by using one-half of the round-trip fare (that is, half of the 1½ fare) from starting point to destination applying via route used on the going trip, plus one-half of the round-trip fare (that is, half of the 1½ fare) from starting point to destination.

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tion applying via route used on the return trip.

All reduced fares are granted on the round-trip identification certificate plan. The selling dates for the fare and one-half round-trip tickets will be October 1-7 with final return limit October 16.

Except as follows:

Oklahoma and Texas—Selling dates September 30—October 6, final return limit October 17.

New England—Selling dates September 30—October 6, final return limit October 16.

Colorado (except Julesburg), New Mexico, Wyoming and Alberta, Canada—Selling dates September 30—October 6, final return limit October 17.

Montana, southern Idaho and Utah—Selling dates September 29 to October 5, final return limit October 18.

Arizona, British Columbia, Nevada, northern Idaho, Oregon (except via California) and Washington—Selling dates September 29 to October 5, final return limit October 19.

California—Selling dates September 28—October 4, final return limit October 19.

Oregon (via California)—Selling dates September 27—October 3, final return limit October 19.

Selling dates for the fare and three-fifths tickets and diverse route tickets will be the same as above but the final return limit will be thirty days from date of sale.

To obtain any of these reduced rates, an identification certificate must be obtained from the undersigned and presented to ticket agent on any selling date at which time purchaser should indicate to ticket agent which kind of ticket is desired. Necessary identification certificates will be sent by the undersigned upon receipt of request for same, accompanied by self-addressed, stamped envelope.

Delegate must have the certificate to secure the reduced rates.

H. B. HOLLOWAY,  
Transportation Secretary.



# The Last Page

YES, these are anxious days. We have sympathy with the man who, bewildered with life, bought a book which contained answers to meet any and all emergencies. One day he called up the salesman who had sold it to him. "You know that book I got which has answers to meet all emergencies."

"Yes, what's the matter with it?"

"Well, I've got an emergency right now."

"The answer is in the book."

"But the emergency is, I've lost the book!"

The other day we stumbled across two little sermons on Personal Liberty preached, of all places, in a hotel corridor. We came out of our room just as a couple of gay young men emerged from theirs, directly across the hall. One slammed the door shut just as the other thought of something he had forgotten, and neither had a key to unlock the automatic catch. "What's the idea of these locks anyway?" the one muttered, twisting the knob in vain. "Don't they know there's a law against stealing?"

And waiting for the elevator we were attracted to a little boy of six or seven, tugging at his mother's hand. "I want to go in swimming," he wailed, and then, struck with an idea, he said, "How old do I have to be to do what I want to?" "Nobody has ever lived that long yet," the wise mother replied with a smile in our direction.

## I, Myself & Company

A little while ago the firm of I, Myself, & Company had a falling out. I said some pretty plain things to Myself. I did not like Myself, and told him so. On the other hand Myself told me that he is just what I have made him, and declared that I am not a satisfactory person to be over him.

We have been lifelong associates, Myself and I. But again and again, as the years have come and gone, I have found that there are many, many things about Myself that I do not like. As I have developed under the teachings of observation and experience, my ambitions for Myself have grown, but Myself has lamentably failed to measure up to them.

I have spoken to Myself about his failings many times, but in spite of all my effort his improvement is deplorably slow, and sometimes I question whether he has really changed at all. Old annoying habits appear again and mortify me, just when I hope he has got free from them forever. At times I have wondered if things might perhaps be improved if I were to cast off Myself and get another partner. But then comes the problem of finding that partner. I should

not like to bring the undesirable qualities in anyone else that I know into commixture with the undesirables that Myself points out in me. For Myself tells me that the disappointment is mutual; and when he gets into one of his moods of appalling frankness, the picture he paints is so dark as to fill me with mortification and gloom.

But even when I find some other person with qualities of the kind I should like to see in Myself, I find, when I come right down to the point, that I do not want to exchange Myself for him. Not only are Myself and I bound together in an indissoluble partnership, but with all his shortcomings, Myself seems more likely to help me to carry out my own particular ideals, and attain my own particular destiny, than any other person I know except Company. We belong together, Myself and I.

The other member of the firm adds a word of encouragement. Company tells me to believe that Myself and I can learn to pull together in a successful partnership, if we will keep on trying. When Myself is especially annoying and disappointing, Company tells me to give him another chance and not to surrender hope; tells me also to give attention a little more carefully to my own part in achieving success for the combination. And he tells me that though he is a silent partner, he is not an ineffective partner. Both Myself and I, by living in closest association with him, can get help in the difficulties that continually arise.

—Winifred Rhoades, in *The Congregationalist*.

## Two Girls

Wise, economical Abigail Jane  
Leaned from her snug limousine to explain,  
"Help a Chinese orphan, give ten cents a day!  
I couldn't afford it, it's too much to pay.  
My boots cost ten-fifty and my gloves, six a pair,  
Five dollars a bottle the scent for my hair.  
I love little children and yet it is plain  
I can't feed an orphan," sighed Abigail Jane.

Silly, extravagant Ellen O'May,  
Works in a restaurant down on Broadway—  
"I could walk to me job; what's a carfare to me  
If 'twill help a poor Chinaman over the sea!  
Ten cents a day! 'Tis a paper of pins,  
I'll pay for the kid and wish he was twins!"  
Silly, extravagant Ellen O'May!

—From *Missionary Monthly*.

"It is the duty of everyone to make at least one person happy during the week," said a Sunday school teacher.

"Have you done so, Freddy?"

"Yes," said Freddy promptly.

"That's right. What did you do?"

"I went to see my Aunt Mary, and she was happy when I went home."

Education to have real value must develop self-control. Educators have agreed upon five resolves as published in *The Journal of the National Education Association*.

1. I will control my tongue, and will not allow it to speak mean, vulgar or profane words. I will think before I speak. I will tell the truth and nothing but the truth.

2. I will control my temper, and will not be angry when people or things displease me. Even when indignant against wrong and contradictory falsehood, I will keep my self-control.

3. I will control my thought, and will not allow a foolish wish to spoil a wise purpose.

4. I will control my actions. I will be careful and thrifty and insist on doing right.

5. I will not ridicule or defile the character of another; I will keep my self-respect and help others to keep theirs.

## Remarks Worth Repeating

Business began to require sobriety before prohibition was thought possible. Railroads and industries found sober employees necessary to safe and profitable operation. Besides, those employers who were anxious to improve the condition of their men by increasing their wages soon discovered that no business can afford to pay high wages to intemperate or drinking workmen. The Ford Motor Company raised its minimum wage first, and then undertook to insure the sober use of it. If the impossible should occur—I mean the return of legalized liquor—its first effect would be a widespread reduction of wages due to the demoralization of labor which liquor always causes.—Henry Ford.

Man lives where he thinks. He is what he thinks. His world is circled by the circumference of his consciousness. To him, all that is without is as if it were not. Only that which is within is real. The problem then is not one of transportation, but of transformation. To carry a man from some East Side to a Fifth Avenue, or from an earth to a heaven beyond the stars, is of little value. If you haven't changed the man within, you haven't changed the man.—M. Ashby Jones.



IN

# The Young People Are Flocking

*Into Our*  
**Christian College Gates**

1931 September 1931						
SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

*If we could all go to college with them, how  
much we'd get out of it!*

*But some of us are too old—*

*or too young—*

*or too busy.*

Yet we all can get something of the same training and world-knowledge  
and interest

*by having*

## WORLD CALL

*Come to us Regularly*

It has a Faculty that doesn't live on one campus, but comes each month  
from the four quarters of the globe.

The Courses are made up of living material, vivid, worth while and  
briefly put for our lesser leisure time.

The Registration Fee for the Whole Family for the whole year is just  
\$1.50.

No Examinations! But we'll know many fine things and it will  
be Knowledge we can use.

**Register  
Today**

**WORLD CALL**

Missions Building

Indianapolis

-o-

Indiana

### Registration Blank

Enclosed find \$1.50 for which please send World  
Call to the following:

Name .....

Street .....

City .....

State .....



# A Goal is a Goal Until it is Reached

Every Pension Fund goal is a permanent goal to be promoted in a regular way until it has been reached by the church.

Hundreds of churches unable to take action during the campaign are now arranging for early fall canvasses with their Pension Fund goals definitely in their programs *until accomplished*.

*The Pension Fund goes forward as a permanent, growing organization.*

## Pension Fund of Disciples of Christ

CHAMBER OF COMMERCE BUILDING — INDIANAPOLIS, INDIANA

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- ~champions our youth
- ~urges the training of their character  
and the development of their ideals
- ~bespeaks for them the Christian  
emphasis in education

*We Urge Every Church to Observe*

### YOUTH DAY

September 13, 1931

*Recognize Youth*

*Plead for Youth*

*Plan for Youth*

Support the Board of Education in its work  
for Youth by sending a generous offering to—

### BOARD OF EDUCATION, DISCIPLES OF CHRIST

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